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Christian Reformed synod approves ordination of women — again

Audience members react to the "women in office" decision. PHOTO MARIAN VAN TIL

Marian Van Til

GRAND RAPIDS, Mich. — The synod of the Christian Reformed Church has decided to allow congregations the option to "nominate, elect, call and ordain women as evangelists, elders and ministers," offices now closed to women. The decision came on June 16 by a 95 to 88 vote.

Synod 1990 had already decided that all church offices should be opened to women, but such weighty matters require ratification by a subsequent synod and Synod 1992 refused to implement the decision. Instead, Synod 1992 said that for the sake of unity in the church, greater use should be made of women's gifts by letting unordained women "expound the Word of God" and conduct pastoral duties.

In the end, this year's synod judged that situation to be inadequate. Synod spelled out three supporting reasons for its decision:

a.) "The New Testament teaches that men and women are equal in Christ as they were at creation; therefore, women as well as men may have the full privilege of using their gifts in the church (citing Gen. 1:26-28, Acts 2:17-18, Gal. 3:28);

b.) There is no clear and unquestionable testimony of Scripture to compel the church to prohibit women in their equality in Christ from church office in all times, places, and circumstances;

c.) The scriptural teaching that the husband is head over his wife within marriage cannot be broadened to claim the headship of all males over all females in the church to prohibit women from serving in the offices of the church."

Synod took the advice of a "minority report" from five members of its advisory committee on "women in office": Sylvan Gerritsma (elder, Classis Niagara), Allan Groen (pastor, Alberta North), Ralph Pypker (elder, Quinte), John Baker (elder,Atlantic Northeast) and Peter Kimm (elder, Yellowstone).

The 13-member majority of the advisory committee did not want to change the 1992 decision, saying there were no new grounds to do so. They approached the overtures on the "women in office" matter from a procedural point of view. They also wanted synod to appoint a study committee to clarify what it means to "expound" the Word.

Not just procedure

Early in the debate, however, it was apparent that many delegates felt it would be necessary to discuss the issue itself, not just procedural matters. Because the minority report allowed delegates to do that, that report was taken up. The minority report also recommended that the church order change which would allow women to be ordained be immediately ratified, waiving a rule which says that weighty matters involving Church Order changes need to be affirmed by a succeeding synod.

That recommendation was ruled out of order by synod president Peter W. Brouwer. In the end, synod decided to follow normal procedures, allowing "the advisability of the proposed change [in Article 3 of the Church Order] be decided by next year's synod.

Synod refused to deal harshly with churches that are already ordaining women as elders. But it expressed its "regret" over that kind of ecclesiastical disobedience, saying it "intentionally [violates] our mutual covenant to which each congregation has committed itself" as a part of the Christian Reformed Church.

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Manning sees striking similarities between new Tories and Reform

Keith Knight

OTTAWA — Reform Party leader Preston Manning says the five contenders for the leadership of the Progressive Conservative Party all espoused Reform views during their campaigns.

He says there is little difference between the fiscal policies of Jim Edwards and the Reform platform. And there is a strong likelihood that Edwards could receive a finance portfolio in the new Kim Campbell government.

Manning attended the Progressive Conservative Leadership Convention on the June 12 weekend as a media guest of Global Television. But he was also there to provide his opinion to any and all who asked for it.

We sat together during the Saturday evening candidates' speeches. He was watching and listening, rating each candidate on content, delivery and personality. In short, on winability.

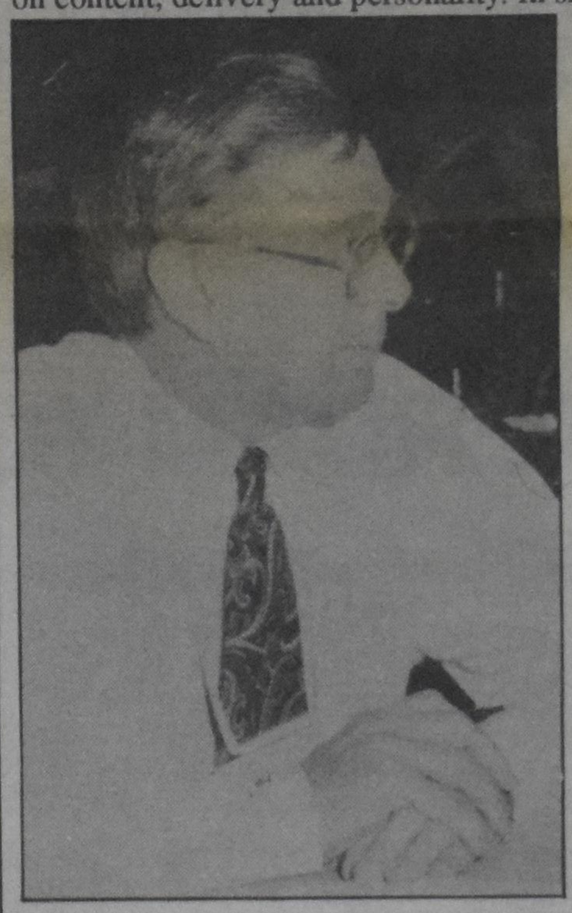

PHOTO KEITH KNIGHT

Reform Party Leader Preston Manning.

Impressed with Charest

The winner, in Manning's books, was Jean Charest. Charest was more personable and seemed more willing to listen to the people, Manning said.

Manning especially like Charest's comments on the federal election fight in Quebec. "Turn me loose on the Block Quebecois," Charest told a jubilant crowd.

Manning dismisses as nonsense the notion that Kim Campbell's victory will hurt the Reform Party because Campbell is also from the west.

The Reform Party is growing across the country, and "it doesn't matter who wins the leadership," Manning said on the eve of the leadership vote.

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News

Reform offers moral alternative

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Reform has candidates in 95 of Ontario's 99 ridings. There are 160 candidates selected across the country right now and, by the time the election is called, there could be up to 200.

The West is already well-established in terms of organized constituency associations and candidates.

Ontario is coming on board now, Manning said, and "there are elections going on every week" to choose candidates.

By the time the federal election takes place this fall there will be candidates in every province in Canada, except for Quebec. "Quebec doesn't like the Reform policy which believes in the equality of all the provinces."

Despite that, there are 600 Reformers in Quebec but no constituency association yet.

Religion and politics don't mix

When asked if there is any sense of cooperation or competition with the Christian Heritage Party, he said that many CHP riding associations are already switching to Reform, especially in southwest Ontario.

And, while he didn't say it, there was a strong sense that, in Manning's mind, religion and politics just don't mix. That, he would say, marked the demise of the CHP.

The Reform Party is founded upon the principles of traditional conservatism and many of those principles were espoused by the candidates in the Tory leadership race. Especially, Jim Edwards, Patrick Boyer and Garth Turner.

In fact, Patrick Boyer reportedly contacted the Reform Party early in his campaign to get a handle on Reform policies.

Differences in moral issues

There is a danger — for Reform, at least — that the Conservative Party's flirtation with traditional conservative values may eventually make Reform redundant.

The difference between the two parties may lie in the area of moral issues such as abortion, euthanasia and capital punishment.

When Campbell was justice minister, she stressed that she personally took a pro-choice view, yet she endorsed a bill which would have made abortion a criminal offense. That bill eventually died in the Senate.

She will undoubtedly be faced with having to take a stand on a person's right to die, in face of the British Columbia case where a woman has asked for the right to die to avoid suffering.

It is in these areas where Reform may take clear positions that may make it distinct from Tory policy.

Need to show alternative

At the Tory convention, Manning was witness to a transition within the Progressive Conservative Party. The PCs have essentially moved down a generation. Its leader is 46, the vast majority of party delegates were under 35, and several Tory candidates in the next federal election are well under 45.

Campbell will present a fresh face with a youthful cabinet when she goes to the people in the fall. And that will have incredible appeal... especially to baby-boomers.

So the voters this fall will face a youthful, invigorated Progressive Conservative Party in contrast to an older Preston Manning, Audrey McLaughlin and Jean Chretien.

When Manning takes Reform to the electorate this fall, he will have to clearly show the differences between his policies and those of the Progressive Conservatives.

Keith Knight is editor of five papers in and around Bobcaygeon, Ont.

Excerpts from CRC Synod's debate on ordaining women

"Synod last year created a whole new category of office without any reference to what it meant; they changed the Church Order without actually changing it."
Clayton Libolt, pastor, Classis Lake Erie

"Cultural influence plays a large role in our mindset. We're rural, urban, suburban, Dutch, Korean. That should not control us in a way that it is a sinful thing to move ahead."
Ralph Pypker, elder, Classis Quinte

"Scripture doesn't divide us; our interpretation of it does. Some of you are hurting. The church is also hurting; we're all hurting differently. We're in different places.
Gary Duthler, elder, Classis Alberta North

"I'd like to vote for this but I can't. It's true I'm embarassed by much of the argumentation by those against ordaining women. But I'm not yet persuaded by those in favour of it. 'Almost thou persuadest me.' Keep talking to me, maybe down the line we can go ahead with this with a large majority."
Stan Mast, Second Clerk, Grand Rapids South

"I don't know how to resolve the issue. I kind of resent the implication that I'm in the wrong position, that if I'll study long and hard enough I'll come to a different place."
Aldon Kuiper, pastor, Classis Orange City

"Eighty percent of the movement here [toward ordaining women] is an elders' movement. The thrust comes from them."
David Tigchelaar, pastor, Classis Huron

Ordain now or later

...continued from p. 1

Synod then adopted a set of guidelines for councils, classes, synod and synodical agencies, as well as a list of general pastoral concerns.

Now or later?

In the seven-hour debate about ordaining women, some delegates referred to what they believe are the biblical prohibitions to ordaining women. Others, believing that the Bible does not prohibit female officebearers, appealed to what they feel is the "binding of conscience" of those who believe their churches will benefit from the work of ordained women but are not allowed to do so.

Delegates on both sides of the issue admitted that ordaining women is now inevitable. Much of the argument centred on *when* it would be wisest to try to resolve the more than 20-year-old issue, now or at some future time.

Several delegates recounted their own spiritual pilgrimages on the issue, most of them saying they had in the past opposed ordaining women but now favour it. Others were reluctant to see such changes of heart, however poignantly stated, as evidence of the "leading of the Spirit."

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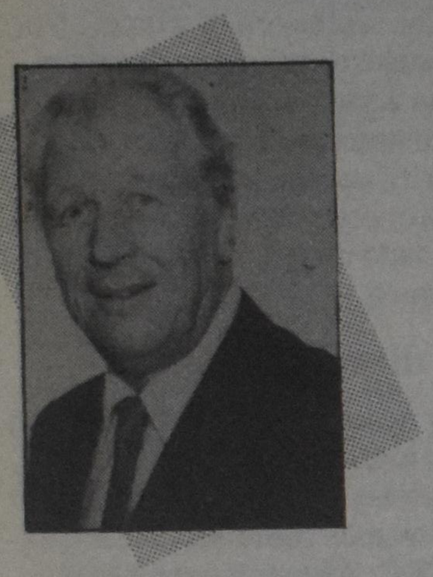

Carl D. Tuyl

Caught in the maelstrom of changing times, leaving behind a huge collection of empty pizza boxes and broken dreams, the Tories stampeded into affirmative action. The blond lady from Vancouver, backed by more money and political prestige than you will see during an entire lunch hour at Toronto's Albany Club, was picked to be our next prime minister. Having done their stint in government, the "old boys" (now affectionately known as "dinosaurs") are now returning to board directorships and other gravy train appointments. Kim Campbell will now have to fend for herself, or in the words of one sarcastic columnist, "dance the waltz of the doomed."

Mr. Chretien called her appointment a summer job, but the more parliamentary description of the procedure is that she will be invited by the Governor-General to form a new government.

★ ★ ★

Ralph Klein, premier of the only Canadian province with a billion dollar piggy bank, conducted a call-me-Ralph campaign from his Winnebago, accompanied by a pretty slick advertising machine. Albertans appreciated him and gave him a majority. At the same time they sent the NDP so far in the political boondocks that a search and rescue party may get under way any day now.

★ ★ ★

Remember Conrad Black? Wasn't he the guy who wanted to dip into the pension fund of the workers at Dominion Stores? Well, lately he has reportedly been seen bad-mouthing Canada in New York. Still bearing a grudge because they wouldn't let him at that pension fund, I bet.

★ ★ ★

Ontario's premier is collecting enemies with great gusto. He goes at it like a biologist collecting samples. Unions turn against him because of planned wage freezes; the whole medical profession declares him *persona non grata* because of roll-backs in the health care delivery system; and the opposition hammers away at him. I hope his wife still loves him.

★ ★ ★

A committee of Progressive Conservative MPs says that we need a new definition of poverty. I'll suggest one: having Kraft Macaroni and Cheese dinner three or more times per week — that's poverty!

★ ★ ★

England's prime minister, John Major, is also having an *annus horibilus*. In good British gentlemanly style, though, he keeps a stiff upper lip, recently delivering himself of this gem: "Fifty years from now, Britain will still be the country of long shadows on county (cricket) grounds, warm beer, invincible green suburbs, dog lovers and old maids bicycling to Holy Communion through the morning mist." Language reminiscent of his illustrious predecessor Winston Churchill, what?

★ ★ ★

Turkey followed Canada's example — threw all headship caution to the wind — and elected a woman prime minster. Theirs, named Tansu Ciller, is the new head of a party which calls itself the True Path.

★ ★ ★

The sugar harvest in Cuba is disappointing. Cubans brace themselves for even more difficult times. Perhaps U.S. President Clinton could find it in his heart to lift the embargo and allow one aging, bearded museum communist in this hemisphere. Castro is like a bear in a cage: he doesn't do anybody any harm. If you let him out, he will probably dance.

★ ★ ★

The Dutch minister for economic affairs let go of a real downer: he said that in the coming period the country will see a monthly increase of 10,000 unemployed workers. Not something to lift one's spirits, eh?

★ ★ ★

An irate taxpayer went berserk in the tax office of the Dutch city Zwolle. He damaged computers beyond repair, flooded four stories of the building with water and sprinkled coffee cream and lemonade on the copy machines. That's taking one's frustration out a bit too far.

★ ★ ★

The constitutional court of Russia instructed the government to apply inflation correction to savings accounts. This would cost the Russian government more than one billion rubles since the annual inflation in 1992 was 2,500 percent.

★ ★ ★

Japan offered Iran a loan of about half a billion dollars for the construction of a water-driven generating station. Most of the world now owes money to the Japanese.

★ ★ ★

Good news for those who travel to the Netherlands this summer: after reaching your destination by train you can rent a bicycle for five guilders a day at any train station.

★ ★ ★

Life is full of bitter disappointments. Just recently I had to console a dear friend of mine who was in a state of shock. Waiting for a stoplight she lined up behind a car which had a bumper sticker on it saying, "Honk if you love Jesus." My friend, who is just a shade on the naive side, thought it her Christian duty to respond to this invitation. She honked. What happened? The fellow in front of her rolled down his window and gave her the finger. Life is cruel, I tell ye.

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

CRC Synod 1993 did the right thing

We welcome the decision by Synod 1993 of the Christian Reformed Church in North America to allow local churches the option of opening all the church's offices to women, even if it means waiting another year for ratification. For synod to do this now is not only right, it is wise.

Certainly, last year's decision did nothing to stop the exodus of disenchanted conservatives from the ranks of the Christian Reformed churches. Dozens of independent churches were formed in the wake of that synod's attempt to keep the unity.

Arbitrary distinctions

By taking a bold step, synod has unraveled the awkward and unhelpful decision made by last year's synod to allow non-ordained women to provide pastoral care and to "expound" under the supervision of elders. The majority report of the advisory committee of this year's synod tried to rescue that decision by suggesting that a study committee be appointed to explain how "expounding" differs from "preaching" and "exhorting."

Fortunately, Synod 1993 did not follow that suggestion. It would have been an exercise in futility and have led to totally arbitrary distinctions. Most of us sense intuitively that it would not make any difference in practice whether a person preaches or expounds. And to say that "expounding" must be done under the supervision of elders does not help either, because preaching must also be done under the supervision of elders.

Freedom of conscience

Another problem with last year's decision was that it bound the conscience of those who feel compelled to put equality of all believers, regardless of gender, into practice. This year's decision, which is basically a repeat of Synod 1990's decision, does not bind the churches. It's up to every local church to decide when or whether it will open all offices to women. The "orthodox" believers among us should be happy with this local option seeing that they are generally critical of a "synodocratic" form of church government.

Our enthusiasm may be a bit tempered by the fact that the vote was close: 95 to 88, but we must not read into the numbers that all 88 nays are in principle opposed to the ordination of women. Nor must we make the mistake of assuming that there can be no unanimity in accepting the outcome of a vote. It's heartening to hear, for example, that the chairmen of the majority and the minority in the advisory committee promised each other before the vote that they would stand united, regardless of whose report was adopted.

A clear sense of direction

A final reason why we applaud synod's decision is that it brings clarity to the picture of where the CRC is headed. Everybody knew it was just a matter of time before women could become elders and ministers in the CRC. Postponing the decision would mean that far too much of our energy would once again have to be poured into what is at bottom a housekeeping matter, not a matter of mission. Our mission, according to synod, is "to meet the needs of the world."

Isn't it wonderful that we can now meet the needs of the world together, men and women, side by side? Kim Campbell is not the only one to break through the glass ceiling. Synod 1993 also broke through. And our children will thank synod for that.

BW

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When justice resembles a certain wheelbarrow

Two news clippings from the June 11 issue of the *Chronicle Herald*, a daily published out of Halifax, show that the scales of justice are not always in balance.

In the one story, a 29-year-old father is sentenced to life in prison for the second degree murder of his infant son. In the second story, a 39-year-old man convicted of aggravated assault on his wife gets two years in prison.

The wife of the second man could have died. According to testimony, the husband dumped a wheelbarrow load of horse manure in the middle of the kitchen floor, rubbed his wife's face in a second load of manure, threw his wife to the floor and started kicking her in the ribs. His wife spent two weeks in intensive care with broken ribs, fluid in her lungs so she could breathe only with the help of a respirator for the first several days.

The husband had been convicted of assaulting his two sons that same year. The five-month jail sentence he got for that will be served concurrently with the two years he must now serve.

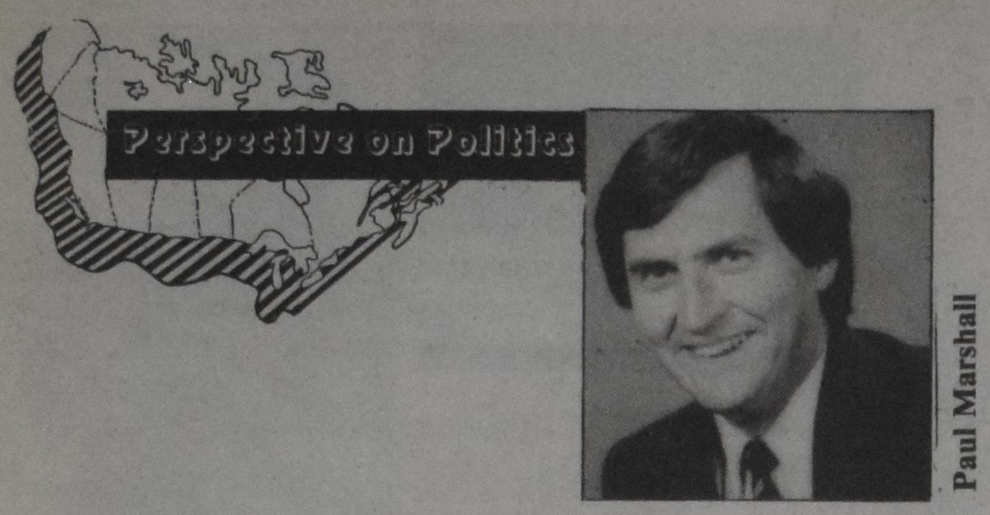
Is the fact that his wife and sons survived the assault enough to justify that the man gets only two years in prison whereas if any one of them had died it might have been a life sentence? One can truly empathize with the wife when she says that the sentence "is very unfair and certainly does not do anything to discourage men who beat their wives."

According to Anne Hutten of Kentville, N.S., who sent us the clippings, there were three wife assault/murder/attempted murder stories in one day's reporting of the *Chronicle Herald*. It is imperative that the courts take wife abuse far more seriously.

BW

Beyond Belief

I HATE 3RD SHIFT
CALVIN COOLIDGE SAID "THE MAN WHO BUILDS A FACTORY BUILDS A TEMPLE...
... AND THOSE WHO WORK THERE WORSHIP THERE."
I THINK YOU'LL FIND MOST FACTORY WORKERS PREFER A MORE TRADITIONAL THEOLOGY.



Paul Marshall

The CRTC on religion

The Canadian Radio, Television and Telecommunications Commission (CRTC) has delivered its new religious broadcasting policy. Basically it has compromised between conflicting demands.

The present secular broadcasters, joined by Vision TV, wanted to preserve the status quo. They have a monopoly over religious TV and they think that they adequately meet Canadians' needs.

Bureaucrats and secular people were fixed on the question of balance. They thought that a balanced broadcasting system means that each broadcaster must be balanced "on matters of public concern." And they did not see how a religious broadcaster could do this.

Evangelical groups and others argued that the present system was censoring and discriminatory: it cut off evangelical groups while allowing the proliferation of many other perspectives which evangelicals find offensive.

'Change channels'

Some suggested that since the number of channels will soon be in the hundreds then the concern for balance need no longer be a matter of concern. Government doesn't monitor whether newspapers or magazines are balanced. We just assume that if you don't like what you are getting you can get another point of view in another paper. Simply do the same with radio or TV.

Others argued that the CRTC was discriminatory. It applies rules to religious broadcasters that it applies to no one else. The airwaves are full of highly specialized broadcasters who do not give a balanced view of anything. If all broadcasting is religious in the sense that it is shaped by different fundamental beliefs then we need, to use a hackneyed phrase, a level playing field. There could be restrictions on "religious" broadcasters as long as they could be justified *and were also applied to other broadcasters.*

The CRTC has given a nod to each of these arguments while refusing to be tied down to any one of them.

It will now allow broadcasting licences to go to, e.g., exclusively Christian broadcasters as long as these broadcasters maintain balance on "matters of public concern." It also says that the requirements of balance will not be too onerous. It will not require equal time for opposing views but only an opportunity for different voices to be heard.

There is a different policy for "discretionary" channels. These are channels you have to pay for. As people won't receive these channels unless they specifically order them then the CRTC reckons it's all right for them not to be balanced.

Full of holes

The policy is still full of holes. At the moment many pay channels are packaged together. If you want to receive one, then you have to pay for others that you object to. Religious broadcasters will be cut off from this option.

The commission also considers "religion" itself to be a "matter of public concern." This implies that broadcasters will have to be *balanced on religion*. They will also be restricted to dealing *only* with religion. It remains to be seen quite what this means and how the CRTC intends to measure and enforce it.

The CRTC's current definition is that religion is "anything directly relating to, inspired by, or arising from an individual's relation to divinity, including related moral or ethical issues." This raises questions about people, like some Buddhists, who don't work with the concept of divinity, or people that believe that religion is not a question of individual but of *communal* relations.

Does all this mean that the CRTC had made a bad decision? Not at all. It is moving in the right direction: there is increasing freedom on the airwaves. In a democracy the laws must not only be just but also *acceptable to the population* as a whole. Often the right thing to do is compromise between different views of the right thing to do.

Given this reality the CRTC could have done much worse.

Paul Marshall is senior member in political theory at the Institute for Christian Studies, Toronto.

Too many farmers, too few distributors

Mr. Gerry Prins, President of Distribution Canada Inc. and the Ontario Food Alliance Inc., which just happens to be a division of the mighty Weston Empire, is correct about one thing in his letter (C.C. June 11) and that is that Canada has too many farmers.

We indeed have too many small farms in this country where the farmers are trying to make a decent living producing cheap food for our consumers. However, Mr. Prins is omitting to tell readers that while we have too many farmers, we have too few distributors and food retailers in this country and that translates into higher prices for consumers and lower prices for farmers.

At the national level, five big grocery organizations in Canada control 69 per cent of food sales. In the three prairie provinces, two companies control 86 per cent of food stores, a rate much higher than in the U.S. where tough anti-trust laws keep tabs on the level of corporate concentration.

In Ontario, five companies control over 80 per cent of food stores and in Quebec two companies control 78 per cent of food stores. Food sales in the Atlantic provinces are also concentrated in a few corporate chains. On a regional basis the level is even more telling.

Returns to food distributors indicate rates of nearly 17 per cent on invested capital, while farmers in supply-managed commodities get about 9 per cent on their investment. The 17 per cent average return over five years contrasts with the rate of return of just 13 per cent for the five major banks in Canada. Last year those same banks had record profits. Source for the above four paragraphs: Statistics Canada and the *Canadian Grocer* magazine's "Decline of the Independent Grocer").

I leave Mr. Prins with one question to think about this summer. Why is the 25 cent breakfast cereal coupon worth five times more than the stuff in the box? Canadian grain farmers would like the answer. So would I.

Maynard Vander Galien
Renfrew, Ont.

No comparison, no sexism

Although somewhat late in writing, I would like to address an article which appeared in the C.C. of April 23, 1993.

In the article "Should Reformed Christians celebrate Remembrance Day and sing the national anthem?" the writer is quite correct when he states that at the time of the Reformation Protestants and Catholics did not think alike about how the dead should be remembered. However, his next statement reveals that he is not aware of why we did not think alike. Remembrance Day (formerly Armistice Day) is by no means a secular equivalent of All Souls' Day.

All Souls' Day as observed by our Roman Catholic brothers and sisters is a holy day on which a mass is celebrated not only to remember the souls of the Roman Catholic departed, but also to make intercession on their behalf to God, asking him to reunite those souls with him at his appointed time. Their petitions also include a request for a shortening of time that the souls would remain in purgatory, often referred to as purging. Please keep in mind that we are comparing our difference at the time of the Reformation, as Vatican II modified this belief and changed the thinking on the state of souls of the departed.

However, Remembrance Day knows no denominational boundaries and is a day in which we "remember" the men and women who served and/or died in two world wars, the Korean war and following conflicts. Do we have an "example of inconsistent thinking here?" I think not. There is no inconsistency as there is no comparison.

I further take issue with this article in regard to the national anthem. Mr. den Boggende searches deep to find it contrary to God's Word, and I suggest reads into it that which was never intended by the composer, especially when he accuses the anthem of being sexist (the word was unheard of then). Also, if as an immigrant he feels he cannot sing this anthem without perjuring himself, then he should remain silent!

Is Mr. den Boggende suggesting we alter our national anthem to accommodate the different genders and immigrants? I hope not. Enough is enough!

Barbara Van Dyk
Burlington, Ontario.

Ready for candid discussion

I have appreciated the recent contributions of *Christian Courier*'s children's literature columnists Steve, Joanne and Melinda Paas. Their page, *More for the Swallows,* offers and calls for shared experiences, candid insights and open discussions with readers on a variety of relevant children's literature topics.

Thank you for your combined efforts in putting this page together and for recommendations to further the reading of books such as Booth's *Censorship Goes to School* and Gallagher and Lundin's *Literature Through the Eyes of Faith.*

I look forward to many "More for the Swallows!" "Summertime and the readin' is easy!"

Tine G. Buma
Dorchester, Ont.

Environment/Comment

Wilderness watch program protects B.C. wildlife

Alyn Edwards

(Canadian Scene) — For every animal or fish that is legally hunted or caught in Canada there is one taken illegally. The poaching of game animals and fish threatens the balance of nature and defies the best efforts of government officials to manage the fish and game resources.

Nowhere in Canada is this more of a problem than in British Columbia with its bountiful salmon stock and wildlife. Hunters and fishermen from all over the world come to B.C. These people generally abide by Canadian laws. But there are examples of poaching that seriously endanger Canadian wildlife. It is estimated that more than 100 bears are slaughtered by poachers every year in B.C. for their gall bladders, paws and skins. They are considered to be a valuable medicine in the Orient and a bear's gall bladder can be worth $1,000 or more on the black market.

The 3,600 members of the B.C. Wildlife Federation have launched a new Wilderness Watch program to combat the illegal taking of animals and fish. Volunteer members of the federation are now conducting coordinated patrols of rural problem areas within their region or district to look for infractions. These include poaching, vandalism and pollution.

Although Wilderness Watch volunteers have no powers to confront or apprehend violators, they will be the extra eyes and ears in the field. They recognize that federal and provincial resource enforcement agencies have too much area to cover effectively.

Volunteers on patrol report any unethical or unlawful acts against wildlife, livestock and public or private property. A toll-free number (1-800-WILD) has been set up to take calls reporting infractions from anywhere in the province.

Kang's studies and her participation in competitions and festivals have been supported by grants from the former Alberta Foundation for the Performing Arts, the Alberta Foundation for the Arts and Alberta Culture and Multiculturalism. Born in Edmonton, she began studying the violin at age four. She earned her bachelor's degree from the Curtis Institute of Music in Philadelphia and is currently in her second year of the master's program at Juilliard in New York City.

FROM COAST TO COAST

ENGLISH RADIO:

BRITISH COLUMBIA

Abbotsford-CFVR	7:30am	850
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30am	1230
Osoyoos-CKOO	8:30am	1490
Penticton-CKOK	8:30am	800
Port Alberni-CJAV	10:30am	1240
Prince George-CIRX	7:00am	
Prince George-CIBC	8:30am	94.3
Princeton-CKRP	8:30am	1460
Smithers-CFBV	9:15am	1230
Summerland-CKSP	8:30am	1450
Vancouver-CJVB	9:00am	1470
Vancouver-(fm)	9:00am	103.3
Vernon-CJIB	9:30pm	940

ALBERTA

Brooks-CKBR	8:00am	1340
Edmonton-CHMG	7:00am	1070
Edmonton-CHQT	7:30am	880
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	9:00am	1230
High River-CHAB	6:30am	1280
St. Albert-CHMG	7:00am	1070
Taber-CFEZ	8:00am	1570

SASKATCHEWAN

Estevan-CJSL	8:00am	1280
Weyburn-CFSL	8:00am	

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	9:30am	1240
Burlington-CING (fm)	8:00am	107.9
Chatham-CFCO	9:30pm	630
Guelph-CJOY	10:00pm	1460
Hamilton-CHAM	7:30am	1280
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	8:00am	1480
Oshawa-CKAR	8:00am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHVR	10:00am	1350
Sault Ste.Marie-CFYN	10:00am	1050
St.Catharines-CKTB	7:30pm	610
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Timmins-CKOY	9:30am	620
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK (fm)	8:00am	102.3

NEW BRUNSWICK

Fredericton-CFNB	6:30am	550
Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630

QUEBEC

Montreal-CFQR (fm)	7:30am	92.5

NOVA SCOTIA

Digby-CKDY	6:00am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	1031
Windsor-CFAB	8:30am	1450

FRENCH RADIO:

Perspectives Réformées

ONTARIO

Cornwall-CFIX	9:30am	1170
Timmins-CRCL	9:30am	620

QUEBEC

Montreal-CHRS	8:00am	1090
Valleyfield-CFLV	8:45am	1370

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Rooftop Musings

Alyce Oosterhuis

Grieving a loss

Not long ago in a C.C. column, Rev. Robert Bernhardt described the stability and longevity of Presbyterian ministers in the Hamilton, Ont., churches. Reading it, I reflected on some of the benefits and disadvantages of long-term service in one location: security versus stagnation; stability versus inertia; communal commitment versus exuberance. However, now that one of our long-term Christian Reformed pastors has been moved to accept a call 3,000 kilometres east of Edmonton, it appears that there are many other factors to be considered in terminating or continuing a ministerial/congregational relationship.

A shared history

As people build, change and live together, their stories intertwine, their memories involve others increasingly familiar. "There is the couple whose children were baptized and married in the span of this memory — now buried side by side." "Here is the building we dreamed of and argued for — now being the outreach we hope it could become." "These are our friends, our extended families — we have shared in their joys and sorrows." The longer the shared history is, the greater the tendency for those who leave or stay to become nostalgic in reminiscing about the past.

A sense of loss

When change disrupts a good relationship, it inevitably brings with it an immense sense of loss. If we can experience loss with a change of vehicle or house, how much more are we not going to be affected by changes in church/pastor relationships? "I knew every quirk of that old Chev — this new Ford is too computerized." "The old house may have been too small, but where are the shops and the people I came to depend upon in the previous neighbourhood?" The experience of loss heightens negative comparisons, exacerbates stress, diminishes the excitement about new beginnings.

A genuine grief

Coming to terms with loss demands a process of grieving not unlike the grief that is experienced in the event of death or divorce. I have heard expressions of denial, anger, bargaining, apathy, depression, acceptance (various forms of the stages of grieving described by Elizabeth Kubler-Ross) from those who are leaving as well as those who remain. In other words, the experience of pain is real on both sides.

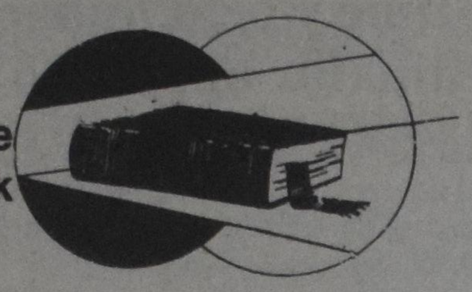
There is, of course, also a real difference between grieving a loss in a ministerial/congregational situation and a marital relationship. A pastor's first commitment in a congregational context is to a vocation, a service to God, not to one specific church community. The greatest loss would be a change in that commitment. Is that why most pensioned ministers do not retire from service but continue to be active in many communities?

Alyce Horzelenberg Oosterhuis is associate professor of eduction and psychology at The King's College, Edmonton.

Church

Bible Notebook

Al Wolters



The song of the valiant woman II

"The heart of her husband doth safely trust in her, so that he shall have no need of spoil" (Prov. 31: 11 KJV).

"Her husband has full confidence in her, and lacks nothing of value" (Prov. 31: 11 NIV).

As is often the case, the King James Version gives a more literal translation than many contemporary versions, at least if we understand a "literal" translation to mean a word-for-word translation. The original Hebrew here has *batah bah leb ba'elah*, literally "trusts in her the heart of her husband."

It is likely that the author chose this wording at least partially because of the alliteration (repeated B-sounds) and assonance (repeated A-sounds) which it produces. Poetic features like this are very much part of the Song of the Valiant Woman at the end of Proverbs. Because these features are usually impossible to reproduce in translation, contemporary Bible translators (like those of the NIV) usually feel free to focus more on the *meaning* than the *wording* of the original text.

To the modern reader it comes as something of a surprise, if not a shock, to realize that "her husband" in this verse corresponds to Hebrew *ba'alah*, literally "her lord." In fact the word *ba'al* which is here used also commonly means "owner" and "Baal"! The association of this word for "husband" with "Baal" is part of the background to Hosea 2: 16, and the association with "lord" is part of the background to Eph. 5: 23 and 1 Pet. 3: 6. The Bible is clearly not averse to seeing the husband in a position of authority over his wife.

Unromantic picture

There are other ways, too, in which this verse clashes with modern sensibilities. The relationship between husband and wife is here depicted in decidedly unromantic terms. The trust which the husband has in his wife is not described in terms of marital fidelity or emotional security but in terms of economic dependability. To put it bluntly: the husband can rely on the Valiant Woman not to make him poorer! Literally, the Hebrew says that "he will not lack plunder *(shalal)*."

The word "plunder" is here used in a metaphorical sense to refer to household goods. (Interestingly, the English word "plunder" has acquired that same meaning in some parts of the United States.) The Valiant Woman can be relied upon, through her various activities, to keep the household well-supplied with various kinds of furnishings. As we shall see, the woman in question specializes in textile products, so that the "plunder" she produces would probably consist of things like coverlets (see vs. 22), blankets and carpets.

If we approach the Song of the Valiant Woman with modern assumptions, we might conclude from this verse that the woman being described is an economic slave to her husband. But the very opposite is the case. In an entirely unproblematical way, the Song as a whole describes the woman in terms of her worth to her husband and household, and at the same time stresses her individual initiative and independent personality. Like many farm women today, she is a full-fledged, invaluable partner in a large-scale economic enterprise.

The very word "plunder," although it refers in the first place to her husband's possessions, at the same time provides an additional clue that the woman herself is being described in *heroic* terms which highlight her independent individuality.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont.

Presbyterian assembly welcomes visitors from China, clarifies sexuality issues

Robert J. Bernhardt

ST. CATHARINES, Ont. — This year the 119th General Assembly of the Presbyterian Church in Canada (PCC) which met at Brock University from June 6 through 11, had a number of distinguished international guests. Perhaps most significant among them were four members of a delegation from the China Christian Council who are visiting Canada to study church structures and the way the church functions here.

Although these individuals are not well known on the international church scene, their visit to the Presbyterian Assembly reflects the long standing interest that Canadian Presbyterians have had in the ministry of the gospel in China.

The visitors were Rev. Wang Huai Ren, secretary general of the Provincial Christian Council Shaanxi and vice-principal of the Shaanxi Bible School in Xian; Rev. Yang An Ding, pastor of the Community Church in Huang Jhau and deputy secretary general of the Shanghai Christian Council; Rev. Chen Yi Ping, minister of Trinity Church of Gu Long Yu in Xiamen; and Rev. Sun Zhao Gui, secretary general of the provincial Christian Council, Heilongjiang.

They brought greetings from the church in China and requested the prayers of Canadian Christians for the growth and ministry of the gospel in China.

Positive responses

The church doctrine committee reported on the response of the church to the "Interim Report on Human Sexuality," which had last year been commended to the church for study. The committee indicated that 35 of the 44 presbyteries had forwarded responses and that fully one-fourth of the congregational sessions had responded. It was noted that it was unusual for any study document to generate such a large number of responses.

Although the document had been sent down for study and comment and not simple approval or disapproval, the committee indicated that the general tenor of the response had been positive. Indeed, four-fifths of the responses had endorsed the statement, frequently without reservation.

The very number of the responses received had prevented the church doctrine committee from completing its report in time for this Assembly. Though there was general support for the document a number of valuable comments and suggestions had led the committee to conclude that it had "to clarify, amplify and revise" the report before presenting a final text for consideration.

The committee should present a final report to the next General Assembly in Toronto next June.

The Assembly adopted a "Policy Statement for Dealing with Sexual Abuse and/or Harassment." The statement flows from the declaration that "sexual abuse or harassment of any kind by any church leader, staff or volunteer will not be tolerated." The policy includes guidelines for both pastoral and judicial responses.

The policy provides that standing committees be established in each presbytery to receive complaints, to investigate and to recommend appropriate action. It is acknowledged that one of the challenges to the implementation of the policy is the provision of appropriate educational programs .

Robert Bernhardt is pastor of Chalmers Presbyterian Church in Hamilton, Ont.

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Synod fails to act on 'children at communion'

Marian Van Til

GRAND RAPIDS, Mich. — In an unusual move, after first deciding that the churches should implement a kind of "first communion" ceremony which involves a public profession of faith for children who wish to take communion, synod retracted the decision. It then sent the matter back for another year to the study committee which was formed two years ago to "clarify public profession of faith for covenant children."

Though a number of Christian Reformed congregations have not acted on it, since 1988 children in the CRC have been allowed to take communion. Such permission, Synod 1988 said, should be granted to children if the [local] church assured itself that those children "give evidence of faith and are able to 'discern the body' and remember and proclaim the death of Jesus in celebrating the Lord's Supper." Their faith was to be exhibited through a "public profession of faith."

But in previous Christian Reformed history formal public professions of faith have been made only by teenagers or adults. Such professions have always been tied to the adult responbilities implied by church membership, including financial support of the church.

Need for clarity

So in 1991 synod decided that the church needed clarification on the matter of children professing their faith as a prerequisite to being allowed to take communion. That "clarification" was brought to this year's synod by a study committee.

Synod 1993 at first reaffirmed Synod 1988's decision, approving several recommendations from a minority advisory report on the matter. Synod initially decided that a child's public profession of faith "should be implemented through a public ceremony preferably in conjunction with the participant's first celebration of the Lord's Supper."

But synod could not finish its discussion on the matter in the allotted time and had to come back to it two days later. When synod returned to the issue it was the evening of the day on which delegates had already spent seven hours discussing the ordination of women.

Confusion reigns

As time wore on the deliberations got stuck on the implications of a child making public profession of faith. Delegates began to admit to being tired ("brain dead," as several jokingly confessed). Moves, attempted moves and amendments were made to recommendations in the various reports (majority advisory, minority advisory, study committee); tempers flared. To complicate matters, there were no representatives of the study committee on the floor at the time. The one committee member who had been there earlier had gone home sick.

To get out of the morass, Rev. Bob De Moor (Classis B.C. Southeast), whose previous suggestion to differentiate the terminology used had been ignored, moved that "we send the whole mess back to the study committee." After De Moor gladly re-phrased his request, synod voted to do just that. Synod 1994 will hear the committee's new report.

Full-time world hunger coordinator approved

In response to the recommendation of a synodical taskforce on world hunger, Synod 1993 approved engaging a full-time person to coordinate and help implement the themes and vision encapsulated in the taskforce's report.

Approval of the position — for which no details were spelled out and no term limit was set — was granted without debate. The quick approval was reacted to with amazement by a number of observers, some of whom recalled synod's refusal last year to approve a limited-term position for someone to educate and help the churches deal with abuse in the church.

Synod endorsed and "commended to the churches" the theme "Freedom to Serve: Meeting the Needs of the World." Church members, congregations and agencies are urged to read the report and implement its ideas and programs.

The report outlines some of the worldwide causes of poverty (and therefore, hunger) and deals with the world hunger taskforce's mandate, which included developing a five-year plan to increase church-member involvement in responding to hunger. Part of that plan entails increased cooperation of church agencies to tackle world hunger problems, a larger role for deacons and diaconal conferences and the appointment of the program coordinator.

The Christian Reformed World Relief Committee (CRWRC) and CRC Publications were also instructed to ensure that a "wide range of educational material on hunger and poverty become available to the churches, including "Bible studies, analyses of the cause of and solutions to poverty, and ministry-action guidelines."

MVT

Dutch fraternal delegate urges keeping in touch with 'relatives'

Marian Van Til

In bringing greetings from the Gereformeerde Kerken in Nederland (GKN), fraternal delegate Evert Overeem urged the CRC to "keep talking" with his church. (One item synod was asked to consider was whether to suspend the CRC's ecclesiastical relationship with the GKN because of that church's liberal views on Scripture and various moral/social issues.)

Overeem reminded delegates that "friends you can choose; relatives you're stuck with — and churches are always relatives in the one body of our Lord." He urged synod delegates not to judge the whole GKN by what its synods do. "Your synod is not your church; neither is ours," he said. A synod does not allow you to "catch a living picture of a church."

PHOTO MARIAN VAN TIL

Fraternal delegate Evert Overeem.

"We could recognize each other as parts of the Body of Christ in different cultures," asserted Overeem. You could perhaps learn from our mistakes. And we may be able to teach you something about coping with a bad case of secularism."

Suk confirmed as *Banner* editor

St. Catharines, Ont., native John Suk, 36, was confirmed as the new editor-in-chief of *The Banner,* the denominational weekly. He will start in September.

The only snag the nomination ran into was some objections to the fact that Suk was the only nominee brought forward. The procedure is not new, however.

Suk, who will be the youngest *Banner* editor ever, is currently a pastor in Ann Arbor, Mich. He has also served Redeemer CRC in Sarnia, Ont., and has taught at Durham Christian High School in Bowmanville, Ont. He has written a book entitled *Dad's Dying: A Family's Journey Throught Death* (CRC Publications, 1991), has a sermon in Harper and Row's 1989 book, *Best Sermons Two* and has written numerous articles in journals and magazines. **MVT**

Homosexuality report left 'as is'

Synod declined Classis Hudson's request that the denomination's 1973 report on homosexuality be "augmented," spelling out that "a man cannot be a minister in good standing in the CRC if he practises or espouses the practice of homosexuality or fails to accept the biblical teaching that the practice is sinful."

It was pointed out that the 1973 report clearly states that the Bible does not allow for homosexual *practice* — and that applies to everyone, including ministers. **MVT**

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Council of Canadian CRCs will become 'ecclesiastical assembly'

Marian Van Til

GRAND RAPIDS, Mich. — In recent years some of the Canadian classes of the Christian Reformed Church in North America have periodically requested that the church adopt a system of regional synods to allow the Canadian part of the denomination to take greater "ownership" of church programs and agencies in Canada and enable it to better address Canadian social issues.

But Synod 1993 decided that establishing regional synods is not advisable and would not be a good way to improve the effectiveness of the denomination's ministry in Canada.

Members of the regional synods committee: Rev. Arie Van Eek, Rev. Len Batterink and Dr. Henry De Moor.

The status of classis

Synod decided instead to revise the Church Order (Article 44) by adding a provision which would allow voluntary groupings of classes such as the Council of Christian Reformed Churches in Canada (CCRCC) to be organized as "an ecclesiastical assembly that will function on the level of classis."

Such an assembly would have the freedom to determine how it would want to constitute its delegates and how frequently it would meet. Its "authority, jurisdiction and mandate" would have to be approved by synod, and it would have direct access to synod in matters relating to its mandate.

The decision needs to be ratified by next year's synod because it involves a Church Order change. In anticipation of that ratification synod will appoint a committee of Canadians to develop a proposal for a more effective [ecclesiastical] structure for ministry in Canada. That report will be brought to Synod 1995.

Compromise reached

A study committee reporting to synod this year had recommended a similar proposal, saying steps should be taken to enhance the status of the CCRCC. But seven of the Canadian classes reacted negatively to the committee's proposal, preparing overtures to synod requesting either that it not be adopted or that regional synods again be considered.

However, after meetings between synod's advisory committee on the issue, study committee representatives and CCRCC general secretary Rev. Arie Van Eek, a compromise was reached and the committee's recommendation was rewritten, assuring that the resulting "groupings" of classes would indeed be given the status of "ecclesiastical assembly."

Synod easily accepted that compromise. Van Eek told synod delegates he was happy with the result.

Synod president marks 15th time as delegate

Synod 1993 elected Rev. Peter W. Brouwer, pastor of First CRC in Edgerton, Minnesota, as its president. Brouwer was a 15-time delegate who has been among synod's officers six times — once as vice president, twice as first clerk, twice as second clerk and this year as president. As a delegate Brouwer has become known as an outspoken spokesperson for conservative viewpoints; as synod president he had to refrain from participating in debates, except once, when a little-used rule allowed him to speak – against women in office.

Churches urged to celebrate unity

Synod conceded that the denomination has lost many members in the past year, enough to have formed 32 independent churches. And 12 CRCs have ordained women as elders despite current Church Order prohibition. While acknowledging the pain that has been felt in many corners, synod urged the denomination's remaining 979 congregations to celebrate the church's many blessings and "the unity members share in Christ as revealed in the Holy Scriptures and expressed in the church's confessions, Church Order, and common ministries and testimonies." However, synod declined to set aside a specific week in the coming year to celebrate church unity.

CRC name isn't public property

Synod voted to send a communication to churches or groups which have withdrawn from the Christian Reformed Church in North America but which are still using the name "Christian Reformed Church" requiring them to refrain from doing so. The CRCNA, it was noted, has a proprietary right to its denominational name and could take legal action against any other group using its name in any form.

MVT

Women present 'silent overture'

Marian Van Til

A group of women presented what they called a "silent overture" throughout the nearly two weeks of synod meetings. A sculpture of a bird with a broken wing was fashioned by Edith Sinnema of Edmonton and brought to synod by Alberta North delegate Gary Duthler.

"The crippled bird [was] carried to the CRC Synod 1993 as an artistic petition from CRC women whose spiritual gifts are denied or restricted," said Sinnema. Both the church and women are crippled without the full use of those gifts, and we need healing, it was asserted. Throughout all the synod sessions a group of nine women sat quietly together in the auditorium, dressed in white and holding the sculpture among them.

Betty Vander Laan of South Holland, Ill., holds the "silent overture."

Flexibility in dealing with resigned ministers

with files by Bonny Wynia

The CRC Church Order does not spell out how to deal with ministers who resign from the denomination. Some of the ministers who recently left the church in protest have been "deposed" by their former classes; others simply "resigned with regret"; still others were granted "de facto resignations."

Synod 1993 asked classes to remember that a standard approach to resignations is not possible and to take into account the "manner and spirit in which a minister has acted. Depending on the circumstances the resigned minister may be "honourably released," "released," "dismissed," or "in the status of one deposed."

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Features

Canada brings significant adjustments, wonderful opportunities for six immigrants

David Van Der Molen

Despite leaving family and friends and having to learn a new language along with new customs, six Canadian immigrants from the Netherlands said during a panel discussion they are thankful to have made the decision to emigrate to Canada.

The discussion was held at Parkview Meadows Retirement Village in Townsend, Ont., (35 kilometres southwest of Hamilton). The main reason most of the participants left the Netherlands with their spouses and children, they said, was the lack of opportunity to succeed economically after World War II.

For Ralph and Rena Hogeterp, 74 and 71 respectively, the poor economy meant they could not expand their butcher shop in IJlst, Friesland, to support their growing family. As well, Rena Hogeterp, who left behind four brothers and her parents, explained that the number of hours she had to work in the butcher shop prohibited her from spending as much time with her three young children as she would have liked. The Hogeterps left for Canada in 1951, while expecting a fourth child.

Problems with ducks, farms and politics

Nelly Norg, 81, immigrated to Canada in 1951 with her husband, Andrew, and five children from Ermelo, in Gelderland. The stagnant economy in the Netherlands meant they could no longer successfully run their duck farm, since their main market for duck eggs had been in Germany, which had been devastated during World War II.

Minnie Westerhuis, 75, left Workum, Friesland, for Canada in 1951 with her husband, Andy, after they realized they could not find a farm that could support them and their four children.

Geert Eggink, 79, and his wife, Hennie, 74, left Beilen, Drenthe, for Canada in 1948 with their four children because they were not satisfied with the political situation in the Netherlands after the war.

The six discussion participants all said that one of the reasons they chose to emigrate to Canada was their gratitude to Canadian soldiers who assisted in liberating the Dutch from Nazi Germany. "This made us feel that Canada was a good country with good people," commented Ralph Hogeterp. He had also heard many positive things about Canada from five of his brothers and one sister who had already emigrated to Canada, he said.

From l. to r.: Rena and Ralph Hogeterp, Nelly Norg, Minnie Westerhuis, Geert and Hennie Eggink. PHOTO: Minnie Van Der Molen

Canada right place

Nelly Norg, who along with her husband left all of her immediate family in the Netherlands, admitted that at first she did not want to even talk about moving to Canada. She said, however, that after a year of much prayer in which she asked for God's guidance, "I got a clear feeling in my heart that we had to go to Canada."

Geert Eggink, who owned and operated a 100-acre dairy farm in Jarvis, Ont., for 21 years, explained that he and his wife were planning to emigrate to South America at first, but they were convinced by a teacher who taught at a school of agriculture in the Netherlands and had visited Canada before that Canada was the best place to run a farm.

Minnie Westerhuis said that she and her husband contemplated emigrating to the West Indies at first because it was controlled by the Netherlands and had a large Dutch population. The hot climate of that region and its great distance from the Netherlands discouraged them from doing so, however. She said they researched Canada and thought it would be to their liking.

Along with the adjustments of being away from family and having to make new friends in Canada, another thing new immigrants had to deal with was learning a different language. Most of those on the panel said they learned English from their children, neighbours, co-workers, or by taking courses.

Major adjustments

Other major adjustments the group had to deal with were differences between Canadian culture and the culture in which they had been brought up.

In the Netherlands it was not customary to eat two warm meals a day. Also, in the Netherlands a tea break and a coffee break were always part of the working day, which was not the case in Canada when they came.

In the Netherlands there were a number of special occasions not observed in Canada, such as Ascension Day, Easter Monday, and the day after Christmas, all of which were times when people were expected to attend church.

Rena Hogeterp explained that Dutch people who had immigrated from Holland also had to get used to "the down to earth" nature of Canadians. In the Netherlands people were very class conscious and this showed in the way they addressed one another. People of a lower class would address those of a higher class as "Mijnheer" or "Mevrouw" (Mr. and Mrs.) whereas in Canada, lower class people would often call those of a higher class by their first names.

Old-country customs

While adjusting to Canadian culture, everyone said they tried to maintain some of their own customs. Minnie Westerhuis, who has lived in Jarvis, Ont., since coming to Canada, pointed out that during the Christmas season her family exchanges gifts a few days before Christmas Day, which is in keeping with the Dutch tradition of exchanging gifts on Saint Nicholas Day, December 5. Rena Hogeterp said she still cooks *oliebollen*, similar to donuts or fritters, to celebrate the coming in of the new year.

All six participants are glad to have made the decision to come to Canada. Minnie Westerhuis, who taught for a number of years at the Jarvis District Christian School, explained that at first she and her husband were concerned about bringing up their children in such an unfamiliar country. "But," she notes, "we really believed it was the Lord's doing that brought us here, and that gave us peace."

Geert Eggink had a similar thought, adding that coming to Canada was especially beneficial for his and his wife's nine children, five of whom were born in Canada. He pointed out that in Canada there is far more room; and many more opportunities have been available for their children than in Holland. He also mentioned that the church he and his wife belong to, the Ebenezer Christian Reformed Church in Jarvis, Ont., (of which Nelly Norg and the Westerhuises are also members), "stays much closer to the Bible than many of the Gereformeerde Kerken in Holland."

No regrets

Nelly Norg lived in Stoney Creek and Vineland, Ont., before she and her husband moved to Hagersville (near Jarvis) where they owned a 150-acre dairy farm. She said that since she has immigrated to Canada, "there has never been one minute that I have been homesick or that I would love to go back to Holland."

Everyone agreed with Rena Hogeterp's concern that children and grandchildren of Christian Dutch immigrants are not prioritizing their money the way their parents were taught. She added that no matter how small their paycheques, she, her husband, and others of their generation were taught to give to the church and Christian education first. She feels that now, people tend to give to the Lord what they have "left over."

Ralph Hogeterp recounted, however, that his son-in-law went to the Netherlands a few years ago with his parents to attend a funeral. When Hogeterp asked his son-in-law what he thought of Holland, the reply was, "I tell you, I thank the Lord my parents have moved to Canada." Ralph and Rena Hogeterp say they are thankful when their children and others in the family see that the Lord led them to make the decision to emigrate to Canada.

David Vander Molen is a free-lance writer who lives in Jarvis, Ont.

Political options: why I vote Reform

This is the third series of articles in which readers tell us how they will vote and how they have integrated their Christian beliefs with their political choice. This weeks's responses are from supporters of the Reform Party of Canada.

Nick Loenen: Richmond, B.C.

In evaluating political parties and political leaders the first consideration for a Christian is honesty. The extent to which our political system thrives on dishonesty is shameful. Promises are made with no intention that they be kept.

Premier Harcourt was elected in British Columbia on the specific promise of no new taxes, a promise broken before the year was out; Liberal Leader Chretien says he will drop the GST, but he does not say how he will replace it; Prime Minister designate Kim Campbell promised a balanced budget in five years, while refusing to list the programs she will cut. So much for open government and the politics of inclusion.

Can we expect honesty in the age of television? Image is more important than substance, personality than program and perception than principles. In such a political culture Christians should be supportive of the Reform Party. In my view it is the least dishonest of those parties capable of attaining seats in Parliament.

For example, the Reform Party's plan to eliminate the deficit in three years is specific. Line by line it tells Canadians which programs will be cut. There is no hidden agenda, no games being played. It sets a new standard.

In addition, Reform will implement "recall." That, too, promotes honesty. Just as automobiles are recalled when performance falls short of promises, so too politicians must be held to account when they get our vote under false pretenses. Election campaigns need more truth and less manipulation. Christians should support political leaders committed to honesty in government. Honesty is of first importance.

Secondly, politics is about power. Jesus teaches that power should be used to serve others. All organizations, from labour unions to churches, tend to be self-serving. Political parties are particularly prone to use power for self-interest. Rules are constantly changed or bent to favour the powerful.

For example, Bill C-114, the Elections Amendment Act which passed the Commons on April 12, shamefully benefits existing parties by stacking the rules against new and small parties. All the recommendations of the $19 million Lortie Commission pertaining to disclosure and regulation of political parties have been left untouched. Brian Mulroney promised to but never did disclose who paid for his 1983 leadership bid. Now, ten years later, the same contempt for democracy is played out. Who will fund Kim Campbell's election campaign? The stakes are high, money will flow, but public disclosure is non-existent.

The Reform Party, not having tasted power, is still uncorrupted. It stands for full disclosure, for shared power, a parliament where the voice of the people is heard because of free votes and fixed election dates. The Reformers will end election dictatorships and introduce popular democracy through recall, referendum and initiatives.

We have allowed power to concentrate. Our country is run by political operatives, pollsters and spin-doctors in the Prime Minister's office. Parliament and even cabinet have become redundant. We need renewed accountability and shared power.

Thirdly, I look for a political party that respects the limits of government. The greatest threat to the Christian community lies in the frightening growth of government. Liberty and responsibility are threatened. The Reform Party is committed to more than an economic agenda: it has a moral agenda. Its moral vision seeks to restore the responsibility of the individual. In an age of rights-bearing citizens, concerned only with entitlements and runaway government growth, that moral vision needs to be resuscitated.

At this point in time, the Reform party is more honest, more accountable and more determined to limit government than any other party that has a chance at getting representation in the House.

Andrew Posthumus: Owen Sound, Ont.

I am voting for the Reform party because I have no confidence in the three old parties.

In my opinion, this beautiful country of ours is going down the drain very fast. When we came to Canada 45 years ago, 85 to 90 percent of the population went to church. When the spiritual standards go down in a country, the moral standards also go down.

How come we have so many single mothers? Because people don't get married but just live together, and then, when the man is fed up, he just walks out. And there's the mother left sitting with a child or children, and she needs help. So where does she go? You can guess the rest.

If an animal has a baby, it will protect it at any price. What about the human race? Children who have not seen daylight are killed by the thousands. May God be merciful to the Morgentalers and the mothers who kill their own flesh and blood.

When we came here in 1947 there was no provincial or federal government debt. If the newspapers are correct, then the federal government owes $450 billion and the province of Ontario $60 billion. Where are we going? I'm afraid that my grandchildren will not be able to even pay the interest on the debt.

George Couperus: Brighton, Ont.

It is my concern for the kind of world we will be leaving to [Earth's] future inhabitants that has motivated me to become involved in a political party.

Over the past 20 years government, instead of being the servant of the people, has become its master. We look increasingly to the government to solve all our problems. And government has eagerly complied. It has kept us content with promises and by throwing money at problems. The result is hundreds of government programs that we now find we cannot afford but are addicted to. We're stuck with a humongous bureaucracy, which is costing the nation billions of dollars.

Fortunately or unfortunately, depending on a person's point of view, the three main parties are incapable of change without shooting themselves in the foot. They are so entrenched in the bureaucracy they have created that drastic change will be perceived as betrayal. The Reform Party as a newcomer to the scene is not so restricted by these entanglements. It owes allegiance to no one but the electorate.

The Reform Party is free, for example, to critique the policy of multi-culturalism, a policy to which billions of dollars are committed, yet which sets the country up for division. Reform policy is that individuals or groups are free to preserve their cultural heritage *using their own resources*. All Canadians are entitled to equal opportunity, regardless of race or creed.

Present government policy in favour of bilingualism is another policy intent on creating division. The Reform Party stands for freedom of speech. It encourages *personal* bilingualism.

The Reform Party is committed to Canada as a nation in which the equality of *all* provinces and citizens is recognized.

The present policy of the main parties is allegiance to the party first. Members who vote according to the wishes of their constituents soon find themselves outside the party. Reformers believe that the duty of elected members *to their constituents* should come before the obligation to the party.

We know from history what happens when government takes over the life of its citizens. Canada's freedom is still the envy of the world. Canada offers an environment in which we can thrive, in which business is not stifled, in which we are free to practise our own religion. We may not grow complacent about this God-given freedom.

During the election people will be exposed to a lot of hype on the economy and employment. More money will be thrown at existing problems benefitting only certain segments of the economy.

Government should *not* be involved in the economy. A government's job is to create a climate where business can be done honestly and competitively. Reform is the only party committed to creating such a climate. And their policies are in writing; one does not have to read lips.

News

Amid the uproar, a gentle stirring

Ralph L. De Groot

OTTAWA — "A Canadian Celebration of Faith" was the theme for an ecumenical service held on Sunday, June 13, during the recent PC leadership convention. The sunny morning saw several thousand delegates and all candidates and their families gather in the coliseum on the convention grounds of Lansdowne Park, adjacent to the Rideau Canal with its immaculately landscaped shorelines.

Perhaps not entirely forgotten but at least reduced for one short hour was the charged atmosphere of matters political, and if one listened attentively one could indeed sense and hear the gentle stirring of a different spirit. The pre-service selections sung by the Union United Gospel Choir of Montreal, under the direction of Marcia Bailey, did much to remind us that there is a leader beyond and above the boundaries of state, nation and government.

I was stirred by the moving Metis opening prayer by Father Guy Lavallée: "Great Spirit, I stand before you and before my brothers and sisters as only one of the children that you have blessed with life in this magnificent country we call Canada...."

Roman Catholic deacon Gerard-E. Brunelle used Matthew 20: 20-28 to remind us that "The gospel is a constant reminder that all forms of power should not result from personal ambition nor from quarrels among rivals" and that "power must be exercised as a service to others."

Floralove Katz, lay cantor of the Temple Israel in Ottawa, sang with conviction Mendelssohn's "Lift Thine Eyes" (from the oratorio *Elijah*), based on Psalm 121: 1, and together we acknowledged that our "help will come from the Lord, maker of heaven and earth."

Rev. Thich Bon Dat prayed the Buddhist prayer for peace and serenity to be achieved through tolerance and forgiveness.

The crowd also sang the hymn "Teach Me, God, to Wonder," and listened to Anne Naylen's powerful solo rendition of "The Lord's Prayer," as well as presentations by Ron and Kris Klusmeier, who have worked with nearly 2,000 congregations as ministers of music and the arts.

Interspaced were Muslim and Hindu expressions of reliance on a power greater than ourselves. Anglican archdeacon William Wright led us in the prayer for Canada, based on the Apostle Paul's first letter to Timothy, and was followed by Rev. Joanne Barr of the United church, who gave a brief exhortation.

The benediction by Rev. David McDonald, MP, "let us go out in peace," was a moment of quiet to contemplate the rich blessings of the Almighty, to be mindful of the trust placed in our hands, the duty to work together towards higher principles and for a better future for all in this, our Canada. I thought of Sarajevo and Somalia: "let us go out in peace."

We got up and went out into the by-now hot sunshine of this Sunday morning in Ottawa. Had the service been light on theology? For some, perhaps. But as for me, on this first day of the week, it felt good to be alive, and I simply said, "Amen."

Ralph L. De Groot was an elected senior delegate to the Convention, representing the Peterborough, Ont., PC (federal) riding association.

PHOTO KEITH KNIGHT

Leadership hopeful Kim Campbell attended a Canadian Celebration of Faith as part of the convention just hours before the voting began.

Campbell becomes first woman PM

Keith Knight

OTTAWA — Kim Campbell is Canada's 19th prime minister, the result of her second ballot victory June 13 at the Progressive Conservative Leadership Convention.

It was the culmination of a tough campaign, one marked by accusations that she was arrogant, abrasive and self-centred.

She was virtually crowned prime minister even before she formally entered the leadership race. But as she spoke, she began to offend.

Jean Charest's youthful charisma captured the imagination of a growing number of Canadians, including a groundswell of support around the 3,500 Tory delegates who were charged with the responsibility of selecting their next leader.

Youthful delegates

This convention was different from past Tory gatherings. Youth played a dominant role, both on the stage where five candidates represented an average age in the 40s, and on the floor where youthful exuberance was evident throughout the convention. In fact, there was more grey hair in the media room than there was among the convention delegates.

During the Saturday night speeches at the convention, it was Charest's that stirred Canadians' hearts.

But in the end it was Kim Campbell's strong organization that won out.

As voting for the first ballot approached, the race was too close to call.

But the results all but sealed victory for the British Columbia MP. She needed 1,740 votes to win, she had 1,664. Jean Charest had 1,369. The die was cast.

New faces

Kim Campbell woke up June 14, overwhelmed by the reality that she is the new prime minister of Canada.

She has vowed to have a smaller cabinet... and that shouldn't be too difficult. Most of the big name Tory frontbenchers have already indicated that they will not seek re-election.

That gives Campbell, 46, the freedom to inject new life into the cabinet. Charest is expected to play a significant role in that new cabinet, especially as the party plans for a fall election. So, too, will Jim Edwards who placed a weak third in the race. His fiscal policy statements may very well land him in the finance minister's chair.

The political agenda of the government is not expected to change a whole lot. There will be new, fresh faces on many of the same old policies. Look for little change with respect to the party's stand on the GST, NAFTA and debt reduction.

For Kim Campbell, the work has just begun. She has four months to convince the Canadian people that she can effectively lead the nation to the threshold of the 21st century.

Kim's meteoric rise

Keith Knight

Seven years ago, a 39-year-old Kim Campbell was involved in another leadership campaign.

She battled Bill Vander-Zalm for the leadership of the British Columbia Social Credit Party. She received just 14 votes.

Campbell is a self-described workaholic. Her two former husbands will attest to that. In fact, she says her dedication to work cost her those two marriages.

She is determined, tough and abrasive and has been described as having attributes similar to Margaret Thatcher or Pierre Trudeau.

She would rather provide leadership than seek consensus.

Her meteoric rise to power speaks of her determination but also of her intellectual astuteness.

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Cinema summaries

Marian Van Til

Lost in Yonkers

Rated PG
Stars Mercedes Ruehl, Richard Dreyfuss, Irene Worth, David Strathairn, Jack Laufer, Susan Merson, Brad Stoll, Mike Damus
Screenplay by Neil Simon, based on his play
Directed by Martha Coolidge

Playwright Neil Simon is known for his comic, semi-autobiographical portrayals of a Jewish family in 1940s New York. Much of his work is long on comic gags and short on insight, which is part of the reason why his works never translate very well into film, though people still keep trying.

But with this particular play and a screenplay by Simon himself, director Martha Coolidge succeeds fairly well. Except for the film's slow start, she steers it skillfully and purposefully. But this Simon play is also different than most of his others. There's humour in it but it's not really a comedy at all, so it doesn't attempt to depend on a chain of humorous lines or incidents for success.

That's not to say this is a great film; it's not. But it contains at least four exceptionally good performances — from Irene Worth, Mercedes Ruehl, Brad Stoll and Mike Damus.

Worth plays the emotionally shriveled, mean-sprited German-Jewish immigrant grandmother who has spent her admittedly difficult life trying to be an island unto herself. We eventually come to have a modicum of sympathy for her, due largely to Worth's nuanced performance.

Ruehl is Bella, the old woman's 36-year-old, hyper, ditzy-but-likeable daughter. She lives with and is thoroughly controlled by her mother. Bella merely wants to be loved and to have children of her own, which her mother thinks is too much to ask.

Brad Stoll and Mike Damus play Jay and Arty, sons of Bella's brother Eddy. Eddy will be away for nine months, earning enough money to pay his recently deceased wife's medical bills, so the boys come to live with Grandma and Bella in Yonkers (a New York suburb). Stoll and Damus are refreshingly natural young actors, preventing their sometimes wisecracking characters from becoming cutesy. Richard Dreyfuss, who is only slightly less manic than usual, plays Bella's brother Louis, a small-time hood who takes advantage of his less-than-beloved mother's room and board when he's in trouble.

This family is truly "lost in Yonkers." They'd be lost *anywhere*; they'd win prizes for "dysfunctionalism."

That makes this film both poignant and hard to watch at times. The point it makes, which we all know by now, of course, is that sealing up one's feelings can result in a loveless, joyless life, and the longer you do it the worse things become. But knowing that and remedying the situation are two different things. So while there's hope of healing towards the end, the movie realistically offers no quick fixes.

Titanica a milestone in film history

TORONTO (C.S.) – You're in a mini-submarine, four kilometres beneath the surface of the North Atlantic. Above, it is a clear summer day but here below it is a world of total darkness except for the probing, ultra-high powered light ahead of your craft. As the mini-submarine moves forward, the light picks out objects lying on the sea bottom: a shoe, a suitcase, a chamber pot, a cluster of wine bottles.

And then, before your eyes looms the bow of the *Titanic*, the luxury ocean liner that took 1,500 people to their death when it struck an iceberg on April 14, 1912. The ship is festooned with weird icicle-like shapes formed by the chemical and biological interaction with rusting iron.

This awesome sight is but one of the many remarkable images captured for the giant Imax screen by Ottawa-born director Stephen Low, who has been working in the Imax process since 1985. His new film *Titanica* is the first full-length documentary in the process. A Canadian invention, patented by the Imax Corporation, it uses a film frame 10 times the size of a standard 35 millimetre film and is shown in specially equipped theatres.

Engaging characters

Titanica, which is currently being screened at the National Museum of Civilization in Hull, Quebec and at the Cinesphere in Toronto, is a milestone in the history of documentary film.

It is the record of a 1991 scientific expedition undertaken by a group of American, Canadian and (then) Soviet scientists. As such, it is a powerful tribute to the ability of men and women of different cultures to work together in the interest of science, often at great risk to their lives.

The 90-minute film was shot during the 1991 voyage of the world's largest oceanic research vessel, the *Akademik Kledysh*, to the site of the *Titanic* wreck first discovered in 1985. We meet such engaging characters as Ukrainian Anatoly Sagalevitch, the leader of the expedition who, apart from his dedication to science, enjoys singing and playing the guitar. And there's Lev Moskalev, one of Russia's leading oceanologists, a natural comedian whose antics before the camera provide some amusing moments.

Amazing photography

Interwoven with the narrative of the expedition is the historic story of the world's worst marine disaster. For its fatal maiden voyage from Queenstown, Ireland, to New York, the *Titanic* was publicized as the world's largest movable object, absolutely "unsinkable." So unshaken was the faith of the ship's designers and owners in their claim that insufficient lifeboats were provided.

Well-preserved photography of the building of the *Titanic* and its finished grandeur are accented by live interviews with one of the few survivors of the disaster who is still living. At 88, Eva Hart is well able to remember the elation of the beginning of the voyage and the horror of its final hours. When the iceberg struck, Hart's father placed the seven-year-old and her mother in a lifeboat and then, with most of the other men aboard, stayed on the ship.

Titanica will eventually be seen across Canada at Imax-equipped theatres. A cinematic process that, because of its giant-screen presence is prone to exploiting the merely spectacular, has succeeded in combining human and spectacular elements to add new horizons to the Imax process and documentary film making.

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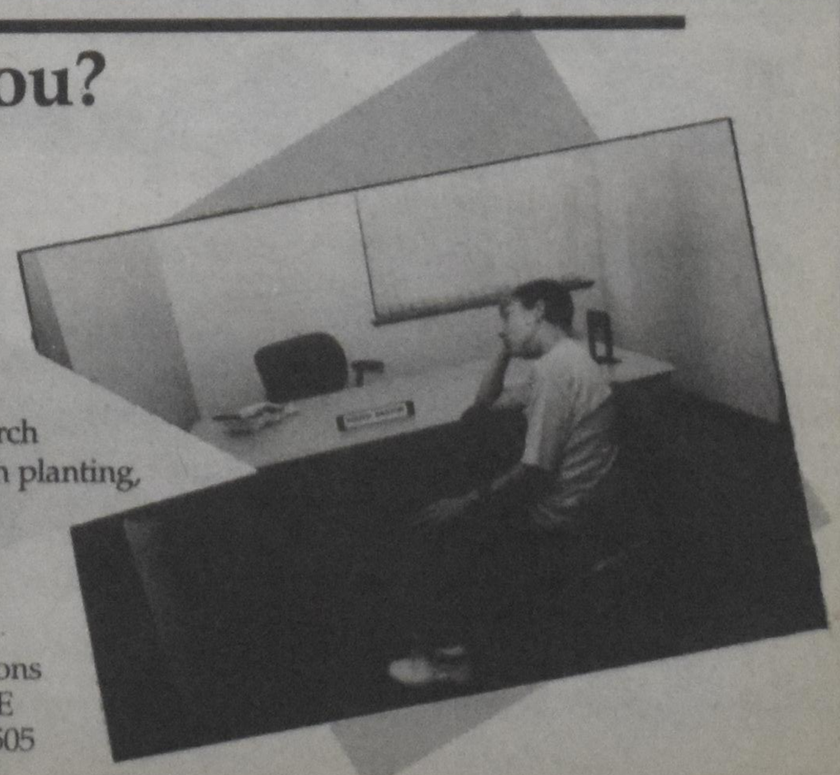

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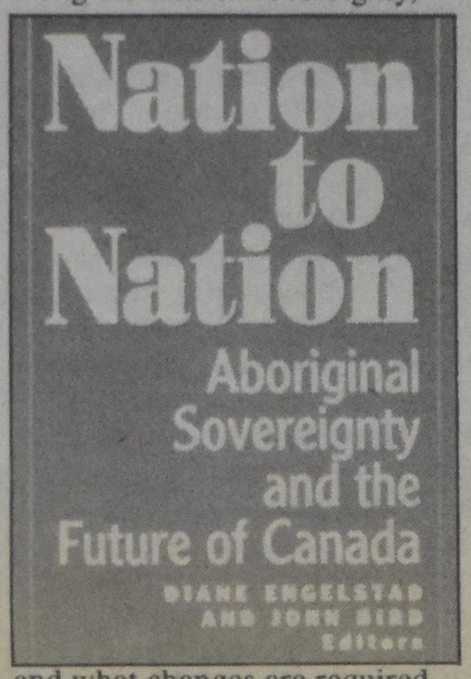
Stimulating the dialogue with Canada's Natives

Nation to Nation: Aboriginal Sovereignty and the Future of Canada, edited by Diane Engelstad and John Bird. Toronto: Anansi, 1992. ISBN 0-88784-533-9. Softcover, 236 pp., $17.95. Reviewed by John Stellingwerff, director of the Edmonton Native Healing Centre.

When Elijah Harper showed the eagle feather that signalled the failure of the Meech Lake Accord and when the Oka standoff happened in 1990, Canada's perception of its Native people changed.

Everyone across Canada, including politicians and the media, now pays attention to Native struggles of self-determination and sovereignty. Aboriginal justice, sovereignty, land stewardship, residential schools and many other issues require understanding if we are to journey together from discord and mistrust towards respect.

This book, published through the efforts of Citizens for Public Justice (CPJ), contains 31 essays written by Native and non-Native people. It is a sort of dialogue in which Native people like Georges Erasmus, Gary Potts and Stan McKay tell of their struggles and their cries for justice and new relationships. The non-Native writers reflect on their experience and insights gained from their involvement in "solidarity" work over the years.



Native self-government has many dimensions

The book has three parts. In the first the writers describe what has happened thus far along the road to sovereignty, and what changes are required. They point out that self-government has to be dealt with holistically. These 11 essays could easily serve as a primer on many of the basic issues of self-determination and sovereignty for Aboriginal people. These issues are put forward clearly and succinctly, usually in a historical context.

Native Joanne Barnaby says that she and her fellow Natives "must have some control over the most fundamental influences that shape and define culture." Prison reform is badly needed, for example, so that Native inmates can practise their spiritual ceremonies and worship in their own way.

Part II of the book gives examples of how "Aboriginal people have been working out their visions of sovereignty and self-determination." One essay deals with rebuilding the community after the residential school experience. Two essays relate the experiences of the Nitassisnan people, two are on the people who live on Walpole Island, and one is on the 1990 experience at Kanesatake.

Part III looks at the role of non-Native support for Aboriginal rights. In an "Afterword," Tim Schouls says that non-Native Canadians need to hear Aboriginal people describe "the vision they hold for their future and our future together." Non-Natives must join the Natives in forging a new society, says Schouls, one in which Native people are not looked down upon nor dealt with paternalistically.

I strongly recommend *Nation to Nation* as a good introductory reader on Aboriginal issues. It takes the non-Native reader a long way toward increasing sensitivity to the history, culture, spirituality and current conditions of Aboriginal people. The book faces a wide range of issues with honesty and integrity. But the strength of the book is also its weakness. Many of the essays are very general, and where they are specific, they leave the reader with many unanswered questions.

After reading this book, however, your appetite will be stimulated to continue the journey by seeking out other materials that deal with these issues in more depth and detail. Readers should also seek out opportunities to learn personally from Aboriginal people of their stories, and to hear how they view the world, humankind and our relationship to our Creator.

This book fills a need and it should be read, digested and applied by every non-Native Canadian concerned with justice and with showing love to our Aboriginal brothers and sisters. I heartily recommend it.

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Friends of God

Wayne Brouwer

The kiss of life

"An honest answer is like a kiss on the lips" (Prov. 24: 26).

Children's stories are more than bedtime soothers; often they are brilliant introductions into life, morality and meaning. Take *Sleeping Beauty,* for instance. There's something intrinsically honest, good and fun-loving about the newborn child, and angels of kindness overshadow her public introductions. But this world is not a friend to grace, and evil powers delight in confounding wealth and happiness in ways we read about with each morning newspaper.

The old, old story

So the scourge of mischief lingers as a menacing spell, till it pounces at a moment of celebration. Beauty sleeps the sleep of death, gripped by a power that flaunts itself remorselessly. And around her the world grows dark: thorns and briars invade the palace gardens; sickness devours the citizens; black clouds envelop the skies.

But in a faraway country, one where the sun still shines and where haggard strains of malignant consumption haven't won a foothold, there's a young prince about to find his destiny. Sent under the banner of his kingly Father, the royal lad explores the distant reaches of earth and sky.

One day his journeys bring him to Beauty's side, and he weeps with the curse that strangles her. One kiss of love, however, and the spell is broken, the demonic malevolence destroyed, and light shines again through the mystifying mists.

Here's the gospel in a nutshell as we read it to our children. Humans would live in great delight were it not for confounding evil spirits that trip and destroy at every wonderful turn. Life has no guarantees; often ruin seems stronger than right. Beauty is caught in a web larger than her doing, and in her undoing is done right only by grace which enters from the far country in the guise of a noble prince.

Still looking

Jesus came, says John, as the word of truth become flesh, bringing the kiss of life to all who grieved in the agony of lying darkness. And Truth then becomes the breath of life for all who share the Prince's delights.

In ancient Athens, Diogenes bothered people daily, running around with a lantern in his hand, searching for a single honest person. Diogenes probably runs still through this earth. His quest for Truth is no easier.

But in the glow of the Light of Christ, perhaps Diogenes will be able to put out his lamp. For in the church there is a community of those who have learned from their Lord to "speak the truth in love" (Eph. 4: 15). And in learning that new tongue, there is the kiss of life.

May the prayer of G.K. Chesterton guard us:

From all that terror teaches,
From lies of tongue and pen,
From all the easy speeches
That comfort cruel men,
From sale and profanation
Of honour and the sword,
Deliver us, good Lord!

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.

Advice

Peter and Marja are IN

Dear P & M:

Why do a lot of Christian Reformed young people drink and carry on a lot like non-Christians? How can we put a stop to this? My kids often say that they would rather invite school friends they can trust to behave than to invite kids from their young people's society who have parties that turn into a big "drunkfest." People say, "Oh, they'll settle down later." But how can we accept that when they may be killing themselves in the meantime?

Dear Can't Accept Kids Drinking:

We've all heard the stereotypical story of the preacher's kid who acts up more than other church youth. In fact, there are some PKs who need to prove that they are regular kids, like everybody else. They feel this need because some parishioners expect them to be smarter and holier just because their dad is the pastor. So they go overboard to show how normal they really are. It's a way of balancing the scales.

The same dynamic is at work in some young people who attend Christian schools or church youth groups. Some of our teens have a need to prove that they're different from the image society has of Christian young people. They don't want to be labelled as "goody-goodies," "holy-rollers" or "kill-joys." They want to show that they can have a party and cut loose just as well as the next person. That's one reason why they drink.

We also know from experience that the more repressive the atmosphere, the more expressive the rebellion. That's another one of the reasons Christian kids drink. If their home or school is too rigid or controlling they find ways to push, perhaps even break, the boundaries that have been set for them. Drinking is a way to test the limits, to experiment, even to be out of control. Another reason for drinking at parties is similar to the one many adults have. It's understood to be a way of getting past inhibitions and relaxing enough to have fun. And frankly, it's an attitude about socializing that they have picked up from many of us. That's why we want to be careful about pointing fingers only at our young people.

What can we do? As adults we can all begin by being better role models. Let's show the next generation that you can have a great time without alcohol. This may be harder than we think, especially when you consider how accustomed we have become to serving beer and wine to our friends.

What else can we do? We are of the opinion that young people who relate well to their parents and who have good social and stress management skills will not succumb as readily to the need to drink. So let's respect our kids, let's have realistic expectations for them, and let's watch out that we don't place too much on their plates. Conflict at home, an overloaded homework or part-time employment schedule, or a repressive environment are factors that contribute to unhealthy behaviour. But if they're loved and trusted by their parents and teachers, they will have less of a need to do crazy and irresponsible things meant to win the approval of their peers.

Your own children have selectively chosen friends who don't drink. That's terrific. Now encourage them to host a get-together at your home for their church youth group, to let the group experience a fun evening where alcohol plays no role. Pitch in behind the scenes and stay around in the background. Teens don't want heavy-handed chaperoning, but they shouldn't have the run of the house, either!

Let's find a balance as we guide our kids and let them go. They will still make mistakes. So will their friends. But, by and large, they will show themselves to be good kids whose lifestyles will be pleasing to the Lord.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til, Bill Fledderus and Bert Witvoet.

On spelling write

I have a spelling checker,
It came with my PC.
It plainly cheques for my revue
mistakes I cannot sea.

I've run this poem threw it;
I'm shore your pleased to no,
Its letter perfect in it's weigh;
my checker tolled me sew.

(by Orrin Edwards; worsened by Lloyd Burghart)

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CONGRATULATIONS!

The **Ontario Christian School Administrators Association** (OCSAA) wishes to congratulate

Mr. Ralph Schuurman

on his completion of a long career as a Christian teacher and principal. May God bless the work you have done in His Name among His children. Enjoy your retirement!

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a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

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We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

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For reservations, call or write to:

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Midland, ON L4R 1C8
Phone: (705) 526-3395

Birthdays

BOOMSMA:

With joy we hope to celebrate the 80th birthday of our Mem, Beppe, and Great-grandmother,

JANKE BOOMSMA
(nee JONGSMA)

on July 7, 1993, the Lord willing.

We thank God for His love and grace to her, giving her steadfast faith. We as family thank her for her love and care for us all.

Nelly & Klaus Seewald
Martin & Helen Boomsma
Joanne & Charles Callow
Claire & Clarence Louter
Jane & George DeBoer
Pat & Cor DeBoer
Ted & Deanna Boomsma
22 Grandchildren and 12 Great-grandchildren.

An open house in her honour will be held Saturday, July 10, 1993, from 2-4 p.m., in the First Chr. Ref. Church hall, 14 Patterson Ave., Brantford, Ont.

Her address: 9 Woodman Dr., Brantford, ON N3S 4K2

Happy 90th birthday!

Congratulations to Mrs. Klaassien Norder-Kiel on the occasion of her 90th birthday!

MRS. KLAASSIEN NORDER-KIEL hopes, the Lord willing, to celebrate her 90th birthday on July 14, 1993. Her children and grandchildren would like to wish her God's blessing and many happy returns.

Mailing address: 207-220 Viewmount Drive, Nepean, ON K2E 7M5

Marriages

DEDREU-WESTERHOF:

In joyful anticipation, we,

SUZANNA
and
ALBERT

together with our parents, John and Ann de Dreu of Mt. Elgin, and Jacob and Ida Westerhof, of Komoka, are pleased to announce our forthcoming marriage. This happy event will take place, the Lord willing, on July 10, 1993, at three o'clock in Tillsonburg Chr. Ref. Church, Tillsonburg, Ont.

Future address: R.R. #4, Komoka, ON N0L 1R0

Marriages

STELPSTRA-VANDENBERG:

"And a cord of three braided strands is not easily broken" (Eccles. 4: 12b).

Seeing God's leading hand, Mr. and Mrs. Bill Stelpstra of Simcoe, Ont., announce with joy and thanksgiving the marriage of their daughter,

NELINDA YVONNE
to
EDWARD MICHAEL

son of the late Mr. and Mrs. Bill Vandenberg of Houston, B.C.

The wedding will take place, D.V., at the Chr. Ref. Church of Houston, B.C., on July 10, 1993, at 2 p.m., Rev. J. Hielema and Rev. D. Smith officiating.

If you are unable to attend we ask for your presence in thought and prayer.

Future address: Box 127, Houston, BC V0J 1Z0

VANDEZANDE-VANDENDOOL:

"Through Jesus, therefore, let us continually offer to God a sacrifice of praise — the fruit of lips that confess his name!" (Heb. 13: 15).

Hank and Georgina Vandezande and Geurt and Irma VandenDool are happy to announce the marriage of their children:

GINA TAMARA
to
MARK EUGENE

This celebration will take place, D.V., July 10, 1993, at 2 p.m., at Jubilee Fellowship Chr. Ref. Church, St. Catharines, Ont.

Future address: 21 Chaplin Ave., St. Catharines, ON L7R 2E4

Anniversaries

1953 July 7 1993

With joy and gratitude to God, we look forward to celebrating the 40th wedding anniversary of our parents and grandparents,

FRED and BERNICE BOVEN
(nee HAVINGA)

"For the Lord is good and his love endures forever; his faithfulness continues through all generations" (Ps. 100: 5).

With love:

Fred & Ruth Boven
Matthew, Philip, Daniel, Alaina, Leanne
Ray & Shirley Boven
Julia, Michael, Gregory
Theresa & Paul Wilson
Eric, Joel (deceased)
Theo & Tena Boven
Benjamin, Helen, Alison

We welcome you to join us in celebrating this happy occasion at an open house on Saturday, July 10, 1993, D.V., from 2-4 p.m., at Clarkson Chr. Ref. Church, 1880 Lakeshore Road West, Mississauga, Ont.

Best wishes only please.

Home address: 487 Bohemia Cres., Oakville, ON L6J 2K7

Anniversaries

Congratulations!

Louise and I are celebrating 25 years of marriage on July 10, 1993.
We invite you to our open house at our home, from 2-4 p.m., at 452 King St. E., Cobourg, ON K9A 1M6. Phone: 372-5069.

God has been
really good to us!

I feel especially thankful to Louise for being my best friend.

Anniversaries

Cochrane Oakville
1953 July 23 1993

With joy and gratitude to God, we are happy to announce the 40th wedding anniversary of our parents and grandparents,

STAN and DOROTHY
ANTONIDES
(nee SCHENK)

May God continue to bless you with many more years together with all of us.

With love from your children and grandchildren:

Palle & Liz Pedersen — Burlington, Ont.
Cindy, Rene
Martin & Anna Geleynse — Ayr, Ont.
Melissa, Michelle, Daniel
Belinda Antonides — Oakville, Ont.

Home address: 510 Tipperton Crescent, Oakville, ON L6L 5C9

Vacations

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Len & Rita Bette
Alton Lodges
R.R. #1, Site 130, Box 8
Wasaga Beach, ON L0L 2P0
(705) 429-2420

Anniversaries

Beamsville, Ont.
1958 August 16 1993

"If I take the wings of the morning and dwell in the uttermost parts of the sea, even there thy hand shall lead me, and thy right hand shall hold me" (Ps. 139: 9, 10).

LLOYD and KARIN BURGHART
(nee DUNN)

With love and thanksgiving we celebrate **early** the 35th anniversary of our parents and grandparents and invite you to join with them at an open house to be held at Jubilee Fellowship Chr. Ref. Church, 13 Wilholme Drive, St. Catharines, Ont., on Sunday, July 4, 1993, from 2-4 p.m. On July 5, they will be moving to Montreal where they will begin a year's work at the Seafarers Centre.

Best wishes only please.

Their new address will be: 4865 Côte-Ste.-Catherine, Apt. 18
Montreal, QC H3W 1M4

We give them our special thanks for sharing their lives and love and the magic of Peaks Island with us. Our prayer is that they will continue to receive God's guidance and blessing throughout the years to come.

The Rev. Mary Enid Watson — Boston, Mass.
John & Janice Malek — Norridgewock, Maine
Rebecca, Julia, Matthew, Anna
Mike & Sally Malek — Durham, N.C.
Chris Burghart & Jason Fenn — London, Ont.
Les Burghart — London, Ont.
Cody

Classifieds

Anniversaries

1953 June 17 1993

With thankfulness to God we announce the 40th wedding anniversary of our parents and grandparents,

HERMAN and LULA GELDERMAN (nee KRIKKE)

Marcia & Henry Stiksma — Terrace, B.C.
Tim, Justin, Claire, Lisa
Rosalie — Edmonton, Alta.
John & Pat — Neerlandia, Alta.
Michael, Nicholas, Trista, Kayley
Wendell & Marion — Edmonton, Alta.
Hannah, Gabrielle
Karen & Jack Keefe — Hay River, N.W.T.
Howard & Brenda — Edmonton, Alta.
Matthew, William

Home address: Box 41, Neerlandia, AB T0G 1R0

RALPH and RITA KRIKKE (nee GELDERMAN)

Kathleen & Phil Novikoff — Barrhead, Alta.
Ashleigh, Danielle
Lois & Rob Houlden — St. Albert, Alta.
Kimberley
Trudy & Otto Schlosser — Stony Plain, Alta.
Cyndi, Derrick
Jocelyn Tucker — Bassano, Alta.
Krista, Katlin, Nicole, A.J.
Collen & Leonard VanderSchee — Blackfalds, Alta.
Cassidy, Tashelle
Karlen & Evelyn — Neerlandia, Alta.
Home address: Box 15, Vega, AB T0G 2H0

Anniversaries

1953 1993

With joy and thanksgiving to our heavenly Father, we wish to announce the 40th anniversary of our parents and grandparents,

JAN and MARIE ROELEVELD (nee PAUL)

Congratulations Mom and Dad, Oma and Opa. Thanks for being such wonderful parents and grandparents.
With love from your family:
Mary-jane & Harry Oussoren — Guelph, Ont.
John, Andrew, Paul
Simon & Betty Roeleveld — Richmond Hill, Ont.
Jenny, Derek
Frances & Fred Layton — Ajax, Ont.
Tom, Melissa
Jack & Laura Roeleveld — Richmond Hill, Ont.
James, Joel, Blair
Hilda Roeleveld & Derrick Edwards — Markham, Ont.
Terevia, Cassius
Denise Roeleveld — Toronto, Ont.
Pauline Roeleveld — Willowdale, Ont.
Yvonne & Jim MacMillan — Toronto, Ont.
Ingrid Roeleveld — Willowdale, Ont.
Anita Roeleveld & Lorenzo Lalomia — Willowdale, Ont.
Home address: 20 Edithvale Ave., Willowdale, ON M2N 2R5

Job Opportunities

Contractor specializing in Water and Sewage Works Construction requires **estimator**. Send resume to:
Wellington Construction Limited
R.R. #1, Palmerston
ON N0G 2P0

Anniversaries

1953 July 9 1993

"And the God of love and peace will be with you" (II Cor. 13: 11b).
It is with thanksgiving and joy to our Lord that we, the children and grandchildren, wish to announce the 40th wedding anniversary of our parents and grandparents,

TAEKE and SIETSKA DAM (nee PRANGER)

Our prayer is that God's love will continue to surround you and that He will keep you in his care. Thank you for your constant love and support to all of us.
With all our love:
Peter & Bonnie Dam — Fort Saskatchewan, Alta.
Allan Dam — Sarnia, Ont.
John & Cathy Dam — Sarnia, Ont.
Trish & Fred Wassink — London, Ont.
Sharon Dam — Milton, Ont.
and 13 grandchildren.
Home address: 1642 Modeland Rd., Sarnia, ON N7T 7H4

1968 June 22 1993

With great joy and thanksgiving to the Lord, we are pleased to celebrate with our parents,

GARY and MARY MAAS (nee HOLLANDER)

their 25th wedding anniversary. We thank you Mom and Dad for your continued love and support which you have shown to all of us. As your children we pray and ask God to bless you and continue to enrich your lives together.
"O magnify the Lord with me, and let us exalt his name together" (Ps. 34: 3).
With love:
Tanya
Kevin
Leanne
Benjamin
Home address: 7 Heather Place, Brampton, ON L6S 1E7

Anniversaries

Vancouver, B.C. Surrey, B.C.
1953 July 17 1993

With praise and thankfulness to our heavenly Father, we hope to celebrate the 40th wedding anniversary of our parents,

HERMAN and TENA SCHUURMAN (nee YDENBERG)

Mom and Dad, it is our prayer that God will continue to bless and keep you in His care. With love from your children and grandchildren:
John & Susan Schuurman — Abbotsford, B.C.
Sean, Melissa, Julie, Rebecca
Wendy & Ralph Hanschke — Surrey, B.C.
Nicholas, Alan, Derek, Sarina
Ken & Irma Schuurman — Surrey, B.C.
Jody, Nicole, Peter
Marion & Andrew Ottevangers — Burnaby, B.C.
Janis, Lisa, Michelle
Joyce & Alfred Esmeijer — Vancouver, B.C.
Jonathan, Joshua, Danielle
Home address: 8014-144th Street, Surrey, BC V3W 5T4

Obituaries

1909 - 1993

Early in the morning of June 11, 1993, in her 84th year,

MRS. HENDRIKA BIERLING (nee SCHOENMAKER)

passed into glory, after a long suffering with Alzheimer's disease. We are thankful that her suffering and frustrations were allowed to come to an end.
As family we are very grateful to our dear friend, Bertha Rietveld, who for the last 17 years has unselfishly cared for her.
Mother of:
Louis & Effie Bierling — Holland Marsh, Ont.
Henry & Jean Bierling — Newmarket, Ont.
Dena & John Visser — Sarnia, Ont.
Richard & Harriet Bierling — Holland Landing, Ont.
11 grandchildren and 5 great-grandchildren.
Funeral service was held on June 14, 1993, at the First Chr. Ref. Church, in Brantford, Ont., conducted by Rev. L. Batterink.
Correspondence address: Louis Bierling, 19400 Dufferin Street, R.R. #2, Newmarket, ON L3Y 4V9

De Heere nam tot zich zijn kind, onze vriendin en medelid,

MRS. HENDRIKA BIERLING

De begrafenis vond plaats op maandag, 14 juni, 1993, vanuit de First Chr. Ref. Church in Brantford, Ont.
Namens de Mannen- en Vrouwenvereniging in Brantford, G. Schipper.

Obituaries

"Then I saw a new heaven and a new earth: I heard a great voice from the Throne. Behold the dwelling of God is with men, He will dwell with them, and they shall be His people, and God Himself will be with them, He will wipe away every tear from their eyes: and there shall be no more death: Neither shall there be mourning nor crying nor pain anymore: for the former things have passed away" (Rev. 21).
The Lord called home, at Strathroy Middlesex General Hospital on Tuesday, June 8, 1993,

MR. DOUWE BOS

of 400 Dominion Street, Strathroy, Ont., in his 93rd year.
Beloved husband of the late Jeltje Wynalda and Minnie Bloemendal.
Dear father of Hiltje & Piet — the Netherlands, Douwe & Christine — Strathroy, Jacob & Alice — Delaware, Auktje & Ake — Strathroy, Gerrit — Appin, Ge & Jan — Mount Brydges, Else & Geeske — the Netherlands, Eize & Janet — Miller Lake, Menze & Corrie — Middlemiss, Gertie & Glen — Strathroy, Elsie & Jan — Appin, Becky & Peter — Strathroy, Dena Spykman — Zeeland, Mich., Jo & Remke — the Netherlands, Hank & Arlene — Zeeland, Mich., Ann & Harvey — Holland, Mich., Minny & Simon — the Netherlands, Corry & Mel — Chicago, Christine & Martin — Edmonton, Ada & Carl — Holland, Mich., Louise & Dick — Holland, Mich.
Survived by several grandchildren, great-grandchildren and great-great-grandchildren. Also survived by two sisters in the Netherlands.
Predeceased by one grandson and a daughter-in-law, Tina Bos.
Funeral services were held at the East Strathroy Chr. Ref. Church on Friday, June 11, 1993, with Rev. Jelle Nutma officiating.
Correspondence address: Becky Schalk, 21 Arthur St., Strathroy, ON N7G 2H2

"He leads me beside quiet waters. He restores my soul" (Ps. 23: 2b & 3a).
The congregation of the First Chr. Ref. Church of Barrie is saddened by the loss of our brother in Christ, an elder, and to many, a friend,

FRANK WYNIA

We extend our sympathy to Mrs. Elizabeth (Bep) Wynia (Vermaas) and their family in the passing away of their husband, father, and grandfather on June 4, 1993.
Frank was a kind, caring, servant of the Lord among us and will be missed.
We will continue to pray, and trust, that the Lord will comfort the family in this time and that He will keep them near to Him, and He will grant them peace.

Obituaries

Leeuwarden Strathroy
1907 - 1993

Give thanks to the Lord for He is good; His mercy endures forever.
On June 3, 1993, the Lord took home our beloved Mother, Grandmother and Great-grandmother,

HINKE ANNA KOK-POSTMA

Beloved wife of the late George Kok.
Dear Mother of:
Harry & Frances — London
John & Elizabeth — London
Ralph & Ann — Strathroy
Eli & Annie — Coldstream
Ron & Hilda — Lobo
Wendy — Lobo
Jerry & Barb — Melbourne
Lovingly remembered by 19 grandchildren and 18 great-grandchildren.
The funeral service was held on June 7, 1993, at East Chr. Ref. Church, Strathroy, Ont., with Rev. J. Nutma officiating.
Correspondence address: Miss Wendy Kok, R.R. #4, Komoka, ON N0L 1R0

Personal

Tall, educated, employed, non-smoking and abstaining lady seeks gentleman of similar description, 23-30 yrs., for friendship, etc. Reply to **File #2610 , c/o Christian Courier, 4-261 Martindale Rd., St. Catharines ON L2W 1A1**

Look single ladies, look!
6' plus gentleman seeks +/- 35-year-old woman. Hobbies: photography, reading, the outdoors, passion for world history, concern for the future, Bible. Reply to: **P.O. Box 1569, Stouffille, ON L4A 8A4**

Reformed Christian gentleman, 58, wants to hear from Christian woman.
Please reply to **File #2609, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

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For sale/rent: A one-bedroom mobile home in **Central Florida**. Close to the **Cypress Gardens** and **Disneyland**. Fully furnished and central air/heat. Rental from **November to May.** Adults only.
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Affordable rent: Shared accommodation in **Cambridge (Galt)** for Christian, non-smoking female. Accessible to Hamilton, Kitchener and Brantford. Available immediately.
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Classifieds

Miscellaneous

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c) één cassette maandelijks.

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Jack & Lenie Brouwer
27 Alpaca Drive
Scarborough, ON
M1J 2Z8
of bel (416) 289-0706

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Miscellaneous

A CHURCH THAT'S A CHURCH

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We're a new congregation, based in Mississauga, Ont., with roots in the **English Strict Baptist** and **Netherlands Reformed** traditions.
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Listen Sunday mornings at 8:30 for "GRACE & TRUTH" on Radio CHWO 1250 AM.

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For Sale
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Presently licensed for 7 beds
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Many youngsters played and worked in and around the solidly-built two-storey barn, which housed a variety of animals and a woodwork shop. Now who will continue where we left off?
Please call us at (416) 349-3900 for further information.

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(established 1895)

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Hamilton, ON L8P 4Y1

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Stuur mij .....getekende exemplaren van het boekje **Toen en Nu.**

Naam.....
Adres.....
Plaats.....**Prov.** .....**Postcode**.....

Calendar of Events will return next week...

Job Opportunities

The **Christian Labour Association of Canada** has an opening for the position of

Representative Trainee

in its Surrey, British Columbia, office.

We invite applications from persons who have the ability to work independently, possess good verbal and written communication skills, are confident in dealing with people in various settings and have a strong Christian perspective on work and labour relations issues.

This position will lead to becoming a CLAC Representative. We offer a competitive salary and benefit package. Inquiries and letters of application, together with a resume and references should be directed to:

Ed Grootenboer, Executive Director
5920 Atlantic Drive
Mississauga, ON L4W 1N6
Tel.: (416) 670-7383
Fax: (416) 670-8416

All applications will be held in confidence. Applications will be received **until July 30, 1993.**

Timothy Christian School
Barrie, Ont.
is seeking applications for a
PRINCIPAL

starting in the **1994/95** school year. Timothy is a school of 120 students K-8. If you are interested in leading a dedicated staff in a supportive Christian community, we invite your inquiry before **September 30, 1993.** Contact:

Mr. Eelke Veenstra
c/o Timothy Christian School
49 Ferris Lane
Barrie, ON L4M 2Y1
Tel.: (705) 458-9980

Beginnings Counselling & Adoption Services
is growing

It now seeks a **part-time volunteer** to assist its Board and Committees in carrying out their work. The coordinator will have good organizational and people skills. Knowledge of computers is an asset. The job requires a minimum of ten hours per week. Please direct inquiries or application to:

Executive Director of Beginnings
1 Young St., Suite 308
Hamilton, ON L8N 1T8
Tel.: (416) 528-6665

Classifieds

Vacations

Planned your holidays yet?

If vacation is on your mind why not consider the **Niagara Peninsula**? Our 35' x 12' summer home-trailer is only 20 km from Niagara Falls and is located at Sherkston Shores — Canada's premier resort. All you do is bring the groceries and your own sheets and enjoy the 2 1/2 miles of sandy beaches on Lake Erie. Good summer selections still available.

Call (416) 934-1348 for more information or write to:
Kees & Dorothy VanderLeek
68 Dunkeld Ave.
St. Catharines, ON L2M 4A7

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Lang's Resort
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Phone: (416) 352-2308
Fax: (416) 352-2308

Miscellaneous

Events

London Campus Ministry

The London Campus Ministry of the Christian Reformed Church invites students to:

Sept. 10, 6:00 p.m.: First-Year Student BBQ: All first-year students at Fanshawe College or the University of Western Ontario are invited to a BBQ at Ken and Anita Boonstra's house, 1035 Brough Street, London, Ont.
Sept. 12, 6:00 p.m.: "Welcome to Students" worship at First Christian Reformed Church, London, 513 Talbot St. Call 438-1242 if you need a ride to this service.
Sept. 15, 5:30 p.m.: Wednesday "Cost Suppers" begin for the new school year at the Boonstras', 1035 Brough St.
Sept. 25/26: Fall retreat for London Campus Ministry student fellowship.

Please call (519) 438-1242 for further information or Yolanda Mol at (416) 727-1269

Events

WESTON YOUNG PEOPLES REUNION

(late fifties, early sixties)
Date: Saturday, September 4, 1993.
Where: Second Chr. Ref. Church,
265 Albion Rd., Rexdale, Ont.

If you were a member of the Weston Young Peoples Group in the late fifties, early sixties, this is for *you*. Bring spouses!

5 p.m. Punch
6 p.m. Potluck Supper (bring - whatever)

Renew old friendships! Bring pictures!
Spread the word!!!
Just come, or for more information call:

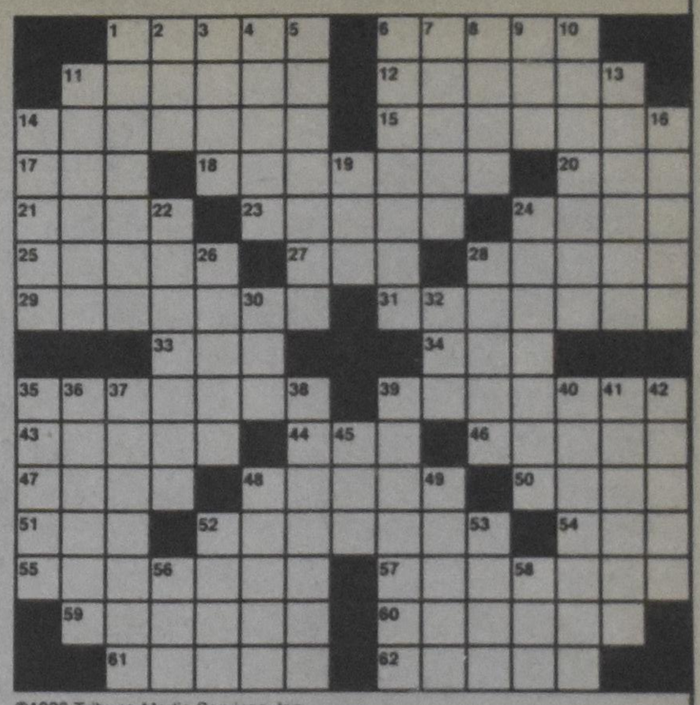
Kees and Alice Kooy — (519) 337-9546
Lammert and Mary Huizinga — (416) 793-2304

This Week's Puzzle

by Roger Jurgovan

ACROSS
1 Muslim holy war
6 Espies
11 Conditional release
12 Guides
14 "The French Connection" Oscar winner
15 "Mary Poppins" Oscar winner
17 Place of refuge
18 Freedom seekers
20 Pale
21 Survive
23 Desert refuges
24 — Alto
25 Effluvia
27 — Cruces
28 Baseball's Rod
29 Legislative bodies
31 —-weentsy
33 Corporate VIP
34 Wayside lodge
35 Hurries
39 Elixirs
43 Loathe
44 Pair
46 Biblical word
47 Max or Buddy
48 Scottish child
50 Split
51 "This — recording"
52 Tinkled
54 By way of
55 "Gaslight" Oscar winner
57 "Lilies of the Field" Oscar winner
59 Make fun of
60 Creeps slowly
61 Wandered
62 Aromatic compound

DOWN
1 "A Touch of Class" Oscar winner
2 Annoy
3 Residence
4 Texas mission
5 Repudiations
6 Most Spartan
7 Longs
8 Auto man
9 Rocky pinnacle
10 "The Philadelphia Story" Oscar winner
11 Procession
13 Marshes
14 Nimbi
16 White
19 Govt. agcy.
22 Farm vehicle
24 Basket
26 Longhorn
28 Pennies
30 Geologic time
32 Vowel string
35 Bourguiba of Tunisia
36 Humiliated
37 "The Divorcee" Oscar winner
38 Maligned
39 Certain hat
40 "Hamlet" Oscar winner
41 Certain ship groups
42 Clip
45 Victory
48 Dashing man
49 Street lights
52 904
53 Reference bk.
56 12 doz.
58 Article



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Last week's puzzle

A	N	T	E		S	P	A	C	E		W	H	A	T
P	E	O	N		T	I	M	O	N		H	O	W	E
E	A	R	T	H	A	K	I	T	T		I	L	L	S
S	T	E	R	I	L	E		T	E	M	P	E	S	T
			E	E	L		M	O	R	E	L			
R	I	M	E			D	E	N		D	A	M	E	S
O	R	O		E	V	E	R		M	U	S	I	C	A
G	E	O	R	G	E	C	M	A	R	S	H	A	L	L
E	N	S	U	R	E		A	N	T	A		M	A	T
R	E	E	S	E		B	I	T			C	I	T	Y
			S	T	R	A	D		B	R	A			
V	E	N	I	S	O	N		P	O	I	S	S	O	N
I	D	E	A		S	A	T	U	R	N	A	L	I	A
S	E	E	N		E	N	U	R	E		B	A	S	S
E	N	D	S		S	A	T	E	D		A	B	E	T

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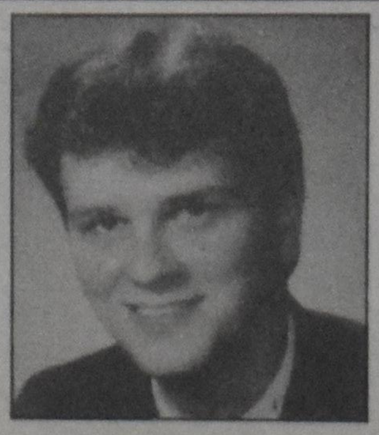

Selling London since 1985

News

Christian psychologist challenges Nova Scotians on abuse

Anne Hutten

TRUTO, N.S. — When Synod'92 of the Christian Reformed Church (CRC) listened to a study committee's findings on abuse, there was some concern that the report might be ignored and forgotten rather than implemented.

But in the Maritime provinces (as in other locations) some church members and councils are paying attention. Several Maritime congregations observed the CRC's designated "day of mourning and repentance for abuse" during May of this year. In a Truro, N.S., congregation, a committee was formed to study the issue.

Soon after it formed, the Truro committee heard that one of the writers of the synodical report, Dr. Mary Stewart van Leeuwen of Calvin College in Grand Rapids, Mich., was coming to Truro to teach a seminar to the Atlantic School of Theology. The committee quickly asked her to speak on the synodical report. Members of the other Maritime congregations were invited to attend, and about 40 people showed up on the evening of June 7.

The CRC is the first denomination to have done a survey on the problem of abuse, said Stewart van Leeuwen, whose pointed humour and sharp comments delighted at least some of her audience. She traced her own spiritual journey, told how she became a clinical psychologist, how she "married into the Dutch mafia," and eventually came to serve on the synodical committee.

Although disappointed that the CRC has not hired a coordinator to deal with abuse, she challenged her audience to do their own thinking on the subject.

Why abuse?

The Truro audience was not interested so much in the methodology of the CRC survey as in the question of why abuse occurs. In response, Stewart van Leeuwen spoke of a personal experience which led her to understand that many abusers go into an altered state, almost a splitting of the personality, which leads to a double life. Such a person may hold the respect of church and community while secretly abusing wife or daughters. Prevalence rates for abuse within the church are identical to those in the rest of society, she said. "We're depressingly typical," she quoted fellow committee member Rev. Peter Nicolai as saying.

Continuing to explore the factors behind abuse, she speculated on a distinction between extrinsic and intrinsic religion among church members. In this scenario, those whose religion is the sure foundation for all life's decisions would be less inclined to abuse than would those who merely maintain a mask of religiosity.

Making the church look like a haven for saints rather than a hospital for sinners requires a lot of cover-up, said Stewart van Leeuwen. Individuals concerned with maintaining a super-saintly church often develop an over-emphasis on appearances, a rigid mindset and a low tolerance for ambiguity — ultimately leaving many unable to cope with major stressors such as job loss or immigration. Stress relievers which can develop under such circumstances include eating disorders, alcoholism and sexual abuse, behaviours which must be kept well-hidden as a result of the emphasis on appearing religious.

"The very strengths of our tradition can also cause the weaknesses of our tradition," postulated Stewart van Leeuwen.

Accept responsibility

While conceding that the synodical study erred in leaving the definition of abuse open to interpretation, she gave her own definition as "anything that deliberately tries to damage the image of God in a person," that treats others as objects rather than as brothers and sisters in Christ. There's a need to reflect further on the distinction between corporal punishment and abuse, said Stewart van Leeuwen. However, discipline that's agreed upon and socially regulated is different from harsh, private discipline that's kept under wraps. She referred to romanticising the family as "very un-Reformed thinking," and challenged her audience to accept responsibility for all the children within their church.

Stewart van Leeuwen advised her Truro audience to cooperate with other agencies and churches to address the issue of abuse. It's Reformed to believe in common grace, she noted: God can speak even through Balaam's ass!

PHOTO COURTESY ALBERT VAN DER HEIDE

Albert van der Heide, publisher of the Dutch-language paper The Windmill Herald, *was recently knighted by M. Baron van Aerssen, Consul-General of the Netherlands at Vancouver, by decree of Queen Beatrix. Thirteen other prominent Dutch-Canadians also joined the ranks of the Order of Oranje-Nassau on the Queen's birthday (April 30), in recognition of the 100th anniversary of Dutch immigration to Canada. Recipients, many of whom have led local Dutch-Canadian associations and chambers of commerce, helped immigrants and promoted cultural events, included: Ge Spaans, Henry Hoogstraten, Aleida Limbertie, Bep van Wees, John Wensing, Ada Wynston and Peter Lugtigheid (Toronto-area); Maximilien Polak and Frits Diepen (Montreal); Julia van Norden, Simon Oosterhuis and Albert van der Heide (Vancouver); and Mieke Hollenbach (Calgary). Several embassy and consulate heads, including Dean Salsman (Nova Scotia), Marit de Rooy, J.A. Walkate and M. Baron van Aerssen (Vancouver), also received awards.* **BF**

Germany tightens restrictions and makes elective abortion illegal

BERLIN, Germany (EP) — In a controversial ruling May 28, Germany's Constitutional Court overturned a year-old liberal abortion law and replaced it with a set of tougher restrictions.

By a 6-2 vote, the court invalidated legislation that had legalized elective abortion during the first 12 weeks of pregnancy if the expectant mother agreed to first consult an approved family support organization.

The former legislation, adopted in June 1992, was the result of a post-unification compromise between the restrictions that had existed in West Germany and the liberal policies of East Germany, where abortion had been freely available.

The decision becomes effective June 16 and will last until parliament passes a new law or decides to accept the court's interim revisions as permanent.

The ruling makes Germany the second European country in less than three months to tighten controls on abortion. Poland banned abortion in March of this year. Ireland maintains a complete ban on abortion, and Spain, Portugal, and Italy impose some restrictions.

News Digest

Edited by Andrew Eikelenboom

Use tax dollars to help, not kill

TORONTO — Canadian Press reports that 50,000 signed protest cards were delivered to the office of Premier Bob Rae by a pro-life group.

The NDP government has recently sought an injunction that would prohibit demonstrators from protesting at specific abortion clinics.

Use "tax dollars for real health care and to help distressed pregnant women, not to kill unborn babies" was the message the cards conveyed to the premier.

Police soft on soft drugs?

OTTAWA — An article in the *Toronto Star* reports that the Canadian Police Association has suggested that a $100 ticket for smoking marijuana or hashish is an idea whose time had come.

The association presented their proposed changes to an MP committee that is reviewing drug laws.

The lawyer for the police association, Scott Newark, emphasized that it is not the intent of the police to weaken their position on the use of drugs, but they feel that changes in current laws would make a more productive criminal justice system. It would be beneficial in freeing up overworked courts and would save money too, according to Newark.

But the committee rejected the proposed changes by police. MPs want to double the $2,000 maximum penalty for possession of marijuana for first time offenders and toughen other related laws.